

A COMPANION
TO THE AUTHORISED
DAILY PRAYER BOOK

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A COMPANION TO
THE AUTHORISED
DAILY PRAYER BOOK

Of the United Hebrew Congregations of the British Empire

HISTORICAL AND EXPLANATORY NOTES,
AND ADDITIONAL MATTER, COMPILED IN
ACCORDANCE WITH THE PLANS OF THE
REV. S. SINGER,

BY

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PREFACE

AN Annotated Edition of his work was planned by the translator of the Authorised Daily Prayer Book, but the fulfilment of this desire devolved upon me. I was fully acquainted with Mr Singer's intentions, and I have endeavoured to work in the spirit which animated him, so that this edition should be as true a memorial to his name as the original book has proved.

The purpose of the Notes has been mainly devotional. To explain the words of the prayers and to indicate the significance of their ideas—this has been my chief concern. But this end could not be attained without offering some account of the history and some indication of the sources of the component parts of the liturgy. Hence the Notes are historical as well as explanatory.

In the course of the Notes many references are made to authorities, ancient and modern, and I have recorded my obligations. Here, however, it is fitting to put into prominence my constant indebtedness to S. Baer. Just as the text of Mr Singer's Prayer Book was largely founded on Baer's text, so these Notes may be said to be largely founded on Baer's Commentary. Naturally, however, much new liturgical material has become available since Baer wrote in 1868.

It must be clearly understood that the Notes in the present edition are not meant primarily for the student; they are designed for the worshipper. Many however

belong to both these categories. Those who conceive themselves to be "unlearned" need not be deterred from reading these Notes because of the frequent use of Hebrew. The Notes have been so written that their sense can, in the vast majority of instances, be assimilated even though the Hebrew in the Notes be left unread. In order to facilitate the reader's work of reference, an alphabetical list has been prefixed of the authorities and terms most frequently quoted. The nature of these and of many other authorities is explained in the body of the Notes, but those most commonly used are repeated in this alphabetical list.

I have had the great advantage of the help of Dr M. Berlin of Manchester in the correction of the proofs. To that scholar very much is owing, and the debt is here gratefully acknowledged. Other friends, among them Mrs N. L. Cohen, have made useful suggestions. Mr C. G. Montefiore has been of assistance in this direction, besides making the publication of this edition possible by a generous contribution to its cost. It was a great pleasure to me to find that the London Dayanim cordially recommended that the Jewish Religious Education Board should cooperate in the publication of this issue of the Prayer Book. The fact of this general approval seems to me good evidence that I have carried out the work in principle as Mr Singer would have wished.

The explanations which so often appear in these Notes are not offered dogmatically. Other explanations might have been given in many cases; I have merely selected or proposed those for which I conceive the historical basis to be soundest. Dealing with so many topics, I am conscious that I cannot have avoided frequent error. Those who best know the difficulties of liturgical

investigation will assuredly be among the most merciful critics of this work.

To complete Mr Singer's intentions, there have been added some additional prayers and hymns, and a few extracts from the Books of the Maccabees. Thanks are due to Mrs Lucas, Mrs Salaman, and Mr I. Zangwill, and to their publishers (Messrs Macmillan and Routledge), for permission to use some of their translations. The editor has further to thank Mrs Salaman for kindly making two translations expressly for this work.

Mr Singer loved the Prayer Book. Every line of his translation reveals his delight in the original. I, too, have written not as a critic but as a lover of the traditional liturgy. I have written with affection for the prayers themselves, and for him who, had he lived, would have produced so much finer a commentary.

NOTE TO REVISED EDITION

For this edition, the Notes have been revised, and some new material is added in Section III. The Annotations are now issued in a separate volume, which forms a *Companion* to the Prayer Book itself.

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ALPHABETICAL LIST OF AUTHORITIES

ABUDARHAM. David son of Joseph Abudarham (or Abudrahim), of Seville, wrote a Commentary on the Prayer Book in the year 1340. The first edition appeared in Lisbon, 1489; it has often been reprinted.

AMRAM son of Sheshna, the Gaon, head of the Sura School. The date of his birth is uncertain; he died about 875. Among his most important works was his Seder or Prayer Book. Amram was the first to compile a full liturgy, and his work had great influence on Synagogue usages. The extant copies of Amram's Seder contain later additions. The book was first published in Warsaw, in 1865; a new edition has been included in the Prayer Book of L. Frumkin (Jerusalem, 1912).

ASHCENAZIM. The name Ashcenaz (Genesis x. 3) was applied to *Germany* in the middle ages. The Ashcenazim are the Jews who use the *German* liturgy, which (with certain variations described as belonging to Poland) is practically the liturgy represented in the Authorised Daily Prayer Book. (The reader will observe that in the transliteration of this word, as in all other cases in these Notes, the *c* must be pronounced hard as in *cantor*.)

BAER. S. Baer, born 1830, died 1897, was a famous authority on Masorah (see below). He also compiled various liturgical works, among them his celebrated edition of the Prayer Book (*Seder Abodath Israel*) which appeared in Roedelheim in 1868.

COL-BO. The meaning of this word is literally *All is in it*. The work cited by that name is a comprehensive collection of laws and customs. It is based on earlier codifications, and probably dates from the late fourteenth century. It includes much liturgical material.

ELBOGEN (Ismar). Many references are made in the Notes to Dr Elbogen's valuable liturgical essays. His results are now systematised in his History of the Synagogue Liturgy (*Der juedische Gottesdienst in seiner geschichtlichen Entwicklung*, Leipzig, 1913).

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FRENCH RITE. In these notes, the French rite denotes the liturgy as found in various Manuscripts of French origin; this rite agreed in the main with the Ashcenazic, and only differed in detail.

GAON, Gaonic age. The title Gaon, or Excellency, was given to the heads of the two Babylonian Colleges at Sura and Pumbeditha. The Gaonic age opens with the seventh century and continues till the eleventh. During a large part of that period the Gaonim exercised great authority over the whole of the Jews. (The spelling Gaonim has been used instead of Geonim for the plural of Gaon to make reference more simple.)

GENIZAH. The word literally means *hiding*, or *hiding-place*, with special reference to the Synagogue store-room in which were placed fragmentary and worn-out copies of various Hebrew scrolls, volumes, and documents. The *Genizah* often quoted in this volume is the Cairo store-house, whence were derived a great mass of mediæval literary fragments.

HAMANHIG. Abraham ben Nathan was named Yarhi, i.e. of Lunel. He is often cited in these notes as Yarhi or Ibn Yarhi. He lived in the second part of the twelfth century, and his book *Ha-manhig* (the *Guide*) contains much liturgical information.

KABBALAH, literally *tradition*. The word is specifically applied to *mystical* doctrines and literature. These doctrines and works had considerable influence on Jewish liturgy at various periods. One of the chief literary products of the Kabbalah is the Zohar, a work compiled at the end of the thirteenth century.

KARAITES. The followers of Anan (eighth century), who rejected the Rabbinic traditions, were named Karaites, because they rested their practices exclusively on the Bible (*Kera*, or *mi-kra*, from *Kara* to *pronounce*, or *read*).

LANDSHUTH. L. Landshuth was born in 1817 and died in 1887. He was the author of several liturgical works. The book often referred to in these notes was the Prayer Book called *Siddur Hedyon-Leb*, published in

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1845 with notes by Hirsch Edelmann and additions by Landshuth, after whom the whole work is commonly cited.

MAHARIL. Jacob son of Moses Molin, called Maharil (1365-1427). The work cited as *Maharil* is a record of his religious and liturgical customs, and contains much valuable information as to the German rites of his age.

MAIMONIDES. Moses son of Maimon was born in 1135 and died in 1204. Three of his works are often cited in these notes: (1) Commentary on the Mishnah, completed in 1168; (2) the Code of Laws, called *Yad Hahazakah* and also *Mishneh Torah*, completed in 1180, in this is also contained a complete Prayer Book; (3) the *Guide for the Perplexed*, completed in 1190.

MASORAH. This word is derived from *masar* to *hand over*. It is specifically applied to the system, now traditional, by which the Hebrew text of the Scriptures was fixed. The system of *masorah* goes back to ancient times; the tenth century marked the close of the masoretic activity.

MIDRASH, from *darash* to *examine* or *expound*, is the term applied to the *Interpretation* of Scriptures. The compilations known as Midrash are of various dates; those cited in the Notes chiefly include the *Mechilta* on Exodus; *Siphra* on Leviticus; *Siphre* on Numbers and Deuteronomy; *Rabba* and *Tanhuma* on the Pentateuch; the *Pesikthoth* on special sections; the *Pirke de R. Eleazar*.

MISHNAH is derived from *shanah* to *repeat*, hence to *study* or *teach*. The Mishnah is the Code compiled by R. Jehudah ha-Nasi, at about the year 200 of the current era.

RASHI. Solomon son of Isaac of Troyes (known as Rashi) was born in 1040 and died in 1105. Among other works were his famous commentaries on the Bible and Talmud. His Prayer Book (*Siddur Rashi*) was recently edited by S. Buber for the Mekiṣe Nirdamim Society (Berlin, 1910-11).

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ROKEAH. This is the title of an ethical work by Eleazar of Worms; it includes much ritual and liturgical matter. The author was born about 1176; he died in 1238.

SAADIAH. Saadiah son of Joseph was Gaon of Sura. He was born in 892 and died in 942. He was the author of Biblical and philosophical works. Among his writings was a Prayer Book which is cited in these Notes chiefly from the description of the Manuscripts by J. Bondi (Frankfurt a. M. 1904).

SEPHARDIM. The *Sepharad* of the Scriptures (Obadiah 20) was identified with Spain; hence the *Sephardim* are the Spanish. The Sephardic liturgy is so named because it was developed by the Jews of Spain. It is widely used by Oriental Jews, and in many European congregations.

SEPTUAGINT. The Greek translation of the Hebrew Bible, begun in Alexandria in the third century preceding the current era. Septuagint literally means *seventy*; the translation, it was said, was executed by seventy-two scholars appointed for the purpose.

SHULHAN ARUCH. The Code compiled, on the basis of older Codes, by Joseph Karo (1488-1575). It contains four parts: Orah Hayyim, Yoreh Deah, Eben Ha-Ezer and Hoshen Ha-mishpat.

SOPHERIM. The word literally means *Scribes*. The Rabbinic tractate so named deals with the regulations as to preparation of the Scrolls of the Law by the scribes. The tractate also includes many rules as to the reading of the law, besides much else of a liturgical nature. In its present form, the tractate is probably of the eighth century, but much of the material contained in it is far older.

TALMUD. Literally *teaching*. The Talmud consists of the Mishnah with the commentary called Gemara. There are two compilations, the Palestinian or Jerusalem Talmud (cited in the Notes as T.J.) and the Babylonian (cited as T.B.). The Babylonian Talmud was completed in Babylonia by the end of the fifth century; the Palestinian was compiled about a century earlier.

TARGUM. The Aramaic translation of the Hebrew Bible.

TOSEPHTA. A collection of early Rabbinic passages, belonging in character to the Mishnah, but not included in that Code. Tosephta literally means *addition*.

ṬUR. The Code of Rabbinic law and ritual compiled by Jacob Asheri (1283-1340) was entitled by him the Four Rows; Ṭur signifies a *row*. Thus the stones of the High-Priest's breastplate were arranged in *four rows* (arba ṭurim). The four parts of the Ṭurim bear the same designations as do the four parts of the Shulḥan Aruch which was based upon the work of Jacob Asheri.

VITRY. This is the name of a place in the Marne Department, France. Simḥah son of Samuel of Vitry compiled, under the direction of his teacher Rashi, the Rabbinic and liturgical work known as Maḥzor Vitry. Though the work which has come down to us contains additions up to the thirteenth century, it is of first-rate importance for the history of the liturgy. The Maḥzor Vitry was edited by S. Hurwitz for the Mekiṣe Nirdamim Society (Berlin, 1889-1893).

YEMENITES. Yemen is the district S.W. of Arabia. The liturgy of the Yemenites has been published (Jerusalem, 1894-1897), and presents many important features. It bears resemblances to the liturgy of Saadia.

ZUNZ. Leopold Zunz (1794-1886) was the pioneer in liturgical as in many other branches of Hebraic research. His works are often cited in these Notes.

COMPANION TO THE "AUTHORISED DAILY PRAYER BOOK."

I. HISTORICAL AND EXPLANATORY NOTES.

Introduction.

The "Authorised Daily Prayer Book" is the form now generally followed in the Jewish congregations of the British Empire. Edited with a new English translation by the late Rev. Simeon Singer, it appeared in 1890 with the sanction of Chief Rabbi Dr N. M. Adler. This Prayer Book belongs to the "Ashcenazic" or Northern rite with certain characteristics which are described as "Polish." It corresponds on the whole to the forms in use throughout North, West and Central Europe, and is also parallel to the version employed by many Jews in America and in Palestine. Southern Europe and the Orient in general follow different usages,—their main rite being the "Spanish" or Sephardic—and the same Southern rite is used in a number of congregations in the countries where, on the whole, the rite prevails that is represented in the Prayer Book before us.

At an early period, before the Expulsion under Edward I. in 1290, the English Jews, owing to their close connection with France, spoke French and followed the French rite in public worship. But since the Return of the Jews to England in the middle of the seventeenth century there have been two rites in use: the Sephardic or "Spanish" rite (which still flourishes in three London and one Provincial "orthodox" synagogues, and in a modified form in two or three "Reformed" congrega-

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tions), and the Ashcenazic or Northern rite which is common throughout the metropolis and country. The many Ashcenazic synagogues do not follow the same identical rite, but the "Authorised Daily Prayer Book" has found very wide acceptance even outside the limits of the "United Synagogue."

It is foreign to the purpose of these Notes to enter into technical details as to the smaller variations which subsist between the existent *minhagim* or "uses" of the synagogue liturgy in various parts of the world. It must suffice to remark that even apart from the numerous Prayer Books which have been compiled since the eighteenth century for congregations departing from the traditional customs of public worship, there still prevail distinct varieties of the orthodox services. These, however, differ chiefly in the character of the poetical additions made in the middle ages for use on festivals and other special occasions. These Hebrew additions or *piyyutim* (i.e. poems) fall into two types, the Kalirian and the Spanish. Kalir (seventh or eighth century) was a prolific writer of intricate *piyyutim* for various occasions, and the poems by him and his school are found profusely in the Ashcenazic *minhag* or "use." On the other hand, the Spanish *minhag* is marked by the frequent adoption of the simpler *piyyutim* of Solomon Ibn Gabirol (1021-1070), Jehudah Halevi (1085-1140) and the Ibn Ezras (Moses Ibn Ezra, 1070-1140, Abraham Ibn Ezra, 1093-1168). Thus the two rites, especially in the festival services, wear an appearance of considerable difference.

But with regard to the Daily and Sabbath Prayers these differences are far less conspicuous. The arrangement varies, the substance is not identical in every part, and the phraseology is often unlike in passages otherwise the same in contents. To some extent the two main rites or *minhagim* now extant—the Ashcenazic and the Spanish—may represent ancient differences between early Palestinian and Babylonian usages. But on the whole the rites contain the same main features which were fixed once for all by the Gaonim. These authorities succeeded the

Amoraim, who compiled the Talmud in the fifth century of the current era. The Gaonim held sway in the Persian schools for several centuries, and the Gaon Amram, at about the year 870, prepared a *Seder* or Prayer Book, with which our present services are in general agreement in so far as the main elements of the liturgy are concerned. Nor does the antiquity of the Prayer Book end there. Many of the exact forms now in use are to be found in the pages of the Talmud itself, and (as will be indicated in the notes on the separate prayers) some go back to a far earlier date.

The Jewish liturgy, in fact, grew up while the second Temple still stood. There is no doubt but that the Synagogue system must have been established, at home as well as in the diaspora, soon after the return from the Babylonian exile. During the exile itself the Jews in Babylon must have met on Sabbaths for prayer and instruction. Ezra's reorganisation of the community included arrangements for the occasional reading of the Law and the regulation of congregational worship. In the Temple itself, besides the sacrifices brought by the priests, during some of which the penitent sinner made confession, there were songs and Psalms sung by the Levites, and prayers in which the Israelites joined. The passage from Deuteronomy, known from its first word as the *Shema* ("Hear, O Israel"), and the Ten Commandments, were recited daily in the Temple. The eighteen (or nineteen) benedictions known as "tephillah" (lit. *prayer*) were, in so far at least as the first three and the last three paragraphs, composed in pre-Maccabean times. Very early, too, are the passages which precede and follow the *Shema*, viz. the passage beginning *With abounding love hast thou loved us* which precedes the *Shema*, and the passage beginning *True and firm...is this thy word* which follows the *Shema*. Round this nucleus the service was built into the form in which it is now before us. The early association of public worship with the Temple influenced not only the hours at which the daily services are celebrated—corresponding as

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these do with the hours of the daily sacrifices—but also dictated the inclusion of references to these sacrifices within the Synagogue ritual. So, too, the Eastern posture in prayer, the face turned towards the Temple (Daniel vi. 10), derives from the same cause. The synagogue indeed became, in the language of Ezekiel (xi. 16) as applied by the Rabbis, a “smaller sanctuary,” just as the Temple, in the words of Isaiah (lvi. 7), was to become “a house of prayer for all peoples.”

It must suffice to say, therefore, that the Synagogue service grew up alongside of the Temple service, until the age of Titus, when the Synagogue took the place of the Temple. The reading of the Law, as introduced by Ezra, became a regular feature of the service. Private prayers by famous men were adopted for public use. Benedictions for various occasions were introduced. The Psalms, passages from the Scriptures and the Rabbinic books, were given their due place in the ritual. The Prayer Book is thus the result of development through many ages. In the version with which we are dealing we have passages, such as the *Amidah* (P.B. pages 44 seq.), as old at least as the second century B.C.E., and others, such as *Lecha dodi* (P.B. pages 111, 112), as late as the sixteenth century C.E. This historical development of the Prayer Book has been the cause of some of its most conspicuous merits. Here and there perhaps its horizon is somewhat contracted, but, as the expression of the Jewish spirit throughout the ages, it reflects every mood of the human soul, it breathes a spirit of invincible faith, an earnest desire to be in harmony with God and to understand and do his will, and it offers in praise and gratitude to the Most High the homage of genuine heart-service. Taken as a whole, it is a not unworthy sequel to the Psalter from which it has drawn so much of its inspiration.

The abbreviation “P.B.”

These notes follow the “Authorised Daily Prayer Book” page by page. The abbreviation “P.B.” (= Prayer

Book) is used when, in the notes, reference is made to the pages of the "Authorised Daily Prayer Book."

Transliteration of Hebrew Words.

In the *transliteration* of Hebrew words, it seemed best not to adopt too rigidly the newer systems, as these would probably bewilder the readers for whom these pages are chiefly designed. One or two of the modern signs have, however, been adopted. Thus ה is represented by *h*, ו by *t* and ש by *s*, the dot under the letter will help to distinguish these letters from *h* = ה, *t* = ת and *s* = ס (also ש) respectively. The letter פ is represented by *c* (sounded hard) and כ by *ch*; ת by *t* and ת by *th*, ק by *k*, פ by *p* and פ by *ph*. The rest of the transliterations need no explanation, but א and ע are not indicated at all. The vowels are given in the "Sephardic" manner, and are to be pronounced as in certain continental languages.

Title-page.

The date at the foot of the Hebrew title-page is expressed by means of a chronogram. An appropriate phrase is chosen, and the date is the numerical sum of the letters forming the whole or part of the phrase. The abbreviation ק"ל פ"ק would read in full לַפְּרֶט קָטָן, i.e. *according to the minor sum*, the *thousands* being omitted and only the *hundreds* expressed. Thus the first edition of the P.B. is dated רַנֶּת לַפְּק"ל. The letters forming this Hebrew word (*supplication, song*) amount to 650; the full date being 5650 according to the Jewish era known as *Anno Mundi* ("the year of the world"). This corresponds to 1889–1890 of the common era.

The Morning Service.

On every day throughout the year there are three services: evening, morning, and afternoon. On days—Sabbaths, New Moons, and Festivals—on which in Temple times there was an Additional Sacrifice (*Musaphi*),

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there is also an Additional Prayer at the end of the morning service. On the Day of Atonement there is yet another Service, the Conclusion (*Neilah*).

The central elements of the Daily Morning Service are the Shema (with its accompanying paragraphs) and the "Eighteen Benedictions." To these were added "Blessings of the Morning,"—which originally were private devotions—the public service properly begins with the passage *Blessed be he who spake and the world existed* (P.B. p. 16). Besides various "Supplications," passages concerning the Sacrifices, Psalms and Doxologies (especially the Kaddish) were incorporated. On Mondays and Thursdays the service was further expanded. Sections were read from the Pentateuch and certain confessions of sin and prayers for pardon (*tahanun*) were included. During the Penitential days (first to tenth of Tishri) there are further additions. On New Moons the Hallel is said. The service terminates with the *Aleynu* prayer, but several Psalms, readings from Scripture, and other matters are sometimes recited either as part of the public prayer or as private devotions.

Page 2. *As for me, in the abundance of thy loving-kindness will I come into thy house* (וְאֵנִי בְרֵב חַסְדֶּךָ). The Prayer to be spoken on entering the Synagogue consists of extracts from Psalms v. 8; lv. 15; Numbers xxiv. 5; Psalms v. 8 (repeated); xxvi. 8; xcv. 6 (modified); lxix. 14.

A fuller collection of texts is found in the *Siddur* of Rashi § 417; Vitry (p. 56) also differs from our P.B. Amram prescribes (p. 53) Numbers xxiv. 5 and Ps. v. 8 to be said whenever one enters the Synagogue, and Ps. v. 9 to be said when leaving. Abudarham also refers to the custom.

The text (Num. xxiv. 5) *How goodly are thy tents, O Jacob, thy tabernacles, O Israel* is applied by the Talmud (Sanh. 105 a) to the Synagogues and Schools; and the phrase (Ps. v. 9) *in an acceptable time* (Berachoth 8 a) to the period of Public Worship.

Yigdal and Adon Olam.

Magnified and praised be the living God. Yigdal (יִגְדַּל). This is a poem taking as its theme Maimonides' thirteen Principles of the Faith (P.B. page 89), each line of the poem representing one of the Principles. Maimonides lived from 1135 till 1204. S. D. Luzzatto adduced evidence which assigns the authorship to Daniel bar Judah of Rome (fourteenth century). For remarks on the thirteen Principles see below, notes on P.B. p. 89.

The hymn *Yigdal*, like much of the mediæval Hebrew poetry, is written in rhyme and metre. The rhyme in this case (as well as in *Adon Olam* which follows) consists in a repetition at the end of each line of the same sounds. This assonance, which would not constitute an admissible rhyme in English, produces a pleasing effect in Hebrew. More elaborate rhymes are used in the hymns on P.B. pages 111, 217, and 275. As regards metre, Hebrew verse depends upon the combinations of two kinds of syllables: the *tenuah* (תְּנוּעָה) —a simple sound, and the *yathed* (יָתֵד)—a compound sound. In the latter a *sheva* or *hateph* is followed by a full vowel. Thus each syllable in the word *yig-dāl* is a *tenuah*, while the next word *ēlō-hīm* is made up of a *yathed* and a *tenuah*. The metrical scheme of *Yigdal* is as follows:

יִגְדַּל אֱלֹ- | הִים חֵי וְיִשְׁ- | תִּכְבָּה ||
נִמְצָא וְאִין | עַתָּה אֵל מְצִי- | אוֹתוֹ ||

Page 3. *He is Lord of the universe. Adon Olam* (אֲדֹנָי עוֹלָם). Like the hymn mentioned in the previous note, *Adon Olam* is a dogmatic hymn, but this is the simpler and probably older of the two. It was written in the Gaonic age, though its authorship is unknown. It has been attributed to various Gaonim (as the Jewish authorities in Persia were termed in the middle ages)

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and also to the Spanish Jewish poet Solomon Ibn Gabirol (1021-1070). With regard to both *Yigdal* and *Adon Olam* the texts vary considerably in the different editions and MSS. Moreover the Sephardim have one extra line in *Yigdal* and two or more extra lines in *Adon Olam*.

The charm of *Adon Olam* consists in the subtle manner in which Jewish dogmatics are associated with the simplest spiritual thoughts. In the first four lines we have a picture of God, the eternal Lord, existing before the creation of the world, existing still when the world shall cease to be. Between the eternal past and the eternal future comes the world of time. This is purely Jewish dogmatics. Aristotle held that the world was eternal, Judaism that it was created. It is God alone who is eternal. Further, Judaism conceives of God as Something apart from, outside of, his world. He *transcends* man and the universe. Yet God is also *immanent*; he dwells *within* the human soul as well as within the world. God is not one with man but akin to man; he is high above the world, yet nigh unto them that call upon him. The God who exists for ever is *proclaimed King* when men acknowledge his Kingship and show him the allegiance of worship and obedience. The God who stands high above creation is the *One* into whose hand man commits himself without fear. The Majestic King is also the *Redeemer*. The transcendent God is a *Refuge* in man's distress. He does not merely raise a banner, he is the *Banner*; he does not only hold out the cup of salvation, he is the consummate *Cup*.

The concluding section of the hymn, *Into his hand I commend my spirit*, has led to the suggestion that *Adon Olam* is a night prayer, and it is very probable that this is the case. In some liturgies, the only occasions on which *Adon Olam* is sung are certain solemn evenings, such as the Eve of the Day of Atonement. Many Jews recite *Adon Olam* every night, just before retiring to rest, and the habit is a very good one. So, too, *Adon Olam* is the hymn used at the death-bed. The soul falls asleep cheered by these words of simple

faith, upborne by the sure hope that the awakening will be in presence of the Father.

The metre of *Adon Olam* is shown in the following scheme. (The word *ādōn* is a *yathed*, while each syllable of the next word *ō-lām* is a *tenuah*.)

|| אֲדֹנָי עֹלָם | אֲיֶשֶׁר כִּלָּה
בְּטֶ-רֶם כָּל | יֵצִיר נִבְרָא ||

The Morning Benedictions.

Page 4, etc. *The Benedictions.* Prayers in the form of benedictions were prescribed on the occasion of performing various religious duties or even secular actions. Several of those which immediately follow belong to the second category. They were not originally part of the Morning Service, but were said before the formal prayers. The benedictions or prayers with the formula (Ber. 40 b): *Blessed art thou, O Lord our God, King of the universe,*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

are, in Berachoth 33 a, traced back to the Men of the Great Synagogue, the Religious Council which owed its origin to Ezra and Nehemiah and lasted from the 5th to the 3rd cent. B.C.E. To the same authority are also attributed the Tephillah or Amidah (P.B. pages 44, 136, etc.), the Kiddush or Sanctification Prayer for Sabbaths and Festivals (P.B. pages 124, 174, 230, 243) and the Haddalah or Terminating (lit. "separating") Prayer at the conclusion of Sabbaths and Festivals (P.B. pages 216, 231).

It may be mentioned that many prefer to render the opening words of each benediction (בָּרוּךְ אַתָּה) not "Blessed *art* thou" but "Blessed *be* thou." The usual German rendering (as in Sachs) is "Gelobt seist du" ("Praised be thou"). The words "blessed" and "praised" as applied to God are almost identical in meaning. Then

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again, the German translators (and some of the English) prefer to render the tetragrammaton (the *four-lettered* name of God יהוה) by *Eternal* instead of *Lord*. The tetragrammaton is clearly connected with the verb הָיָה (or הָיָה) *to be*. Some explain it in a causative sense (hiphil) "the One who brings into existence," the "Life-giver," "Creator"; others take it intransitively (kal) and render "The One who is," the "Eternal." The latter has been the favourite Jewish rendering since Moses Mendelssohn. In our P.B. *Lord* is the translation of *adonai* (אֲדֹנָי), which has been the verbal *reading* of the tetragrammaton since very ancient times.

Page 4. *The washing of the hands* (עַל נְטִילַת יָדַי). From the Talmud (Berachoth 60b).

Who hast formed man in wisdom (אֵיךְ יָצַר). This formula is cited in the Talmud in the name of Abaye, chief of the school at Pumbeditha in Babylon circa 300 C.E. (Berachoth 60b). Two variants of the conclusion were united (on the authority of R. Papa) into the form used in our P.B. This benediction refers to the complexity of the human body.

The words of the Law (לְעִסּוּק בְּדַבְרֵי תוֹרָה). The study of the Law was regarded as the foremost duty, see note on P.B. p. 5. The formula, cited in the name of Samuel (d. about 250), occurs in the Talmud (Berachoth 11b). In the same source (Berachoth 11a) various formulæ are given for the benediction on studying the Torah. These are collated on the page of the P.B. before us.

Make pleasant the words of the Law (וְהַעֲרִיב). (Loc. cit.) in name of R. Johanan bar Nappaha (d. 279).

Who hast chosen us from all nations (אֵיךְ בָּחַר). Blessing for the gift of the Law. This formula is cited (loc. cit.) in the name of R. Hamnuna (4th century).

On a further benediction concerning the Law see notes on P.B. pages 68, 149.

In this benediction we have a notable reference to the choice of Israel. Israel is the Chosen People, called to a special service, commissioned to receive and propagate the Law, to testify to God's truth by its own example and by its

message to the world. "For I have singled him [Abraham] out that he may command his children and his house after him, that they may keep the way of the Lord to do justice and judgment" (Genesis xviii. 19). Israel's position as the chosen people is based upon acceptance of this mission. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6). And in proportion to the glory and reward of the choice is the disgrace and punishment if Israel prove unworthy. "You only have I singled out of all the families of the earth, *therefore* I will visit upon you all your iniquities" (Amos iii. 2). The choice carried with it the obligation to be God's servant in the work of establishing the divine kingdom throughout all the earth. "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the nations that my salvation may be unto the end of the earth" (Isaiah xlix. 6). Dr Kohler (*Jewish Encyclopedia*, iv. 46) quotes the following passage from Güdemann (*Das Judenthum*, page 44): "The character of Israel as the chosen people does not involve an inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its servitude in Egypt and the recognition of its being 'the servant of the Lord.' It was the *noblesse oblige* of the God-appointed worker for the entire human race." (Cf. notes on P.B. page 40.)

The Lord bless thee and keep thee (אַלֶּיךָ וְיִשְׁמְרֶיךָ). Numbers vi. 24—26. See Notes on P.B. p. 53.

Page 5. *These are the things which have no fixed measure* (אֵלֶּיךָ וְיִשְׁמְרֶיךָ). This passage is composite, being, with the exception of the words from *timely attendance to devotion in prayer* (lines 8—11) [תְּפִלָּה וְהִשְׁקָפָה]

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(Hebrew lines 5—7), derived from the Mishnah Peah i. 1. The added passage, which is missing from the old mediæval Rite known from its place of origin as Maḥzor (or Prayer-book) Vitry, and is also missing from the French Rite, *J.Q.R.* iv. 36, occurs in substance, but not precisely in the same words, as Baraitha, Sabbath 127 a. (On the meaning of Baraitha, see below, note on P.B. p. 13.) The blessing for the gift of the Law (P.B. page 4) is followed by the recital of a passage from the Torah proper (the Priestly benediction), and another passage from the Mishnah and Baraitha (P.B. page 5). Under the term Torah or "Law," Bible and Talmud were included. Hence readings from the Rabbinical books were regarded as necessary to complete the duty of studying the Law. In some other Rites the same effect is produced by transferring the blessing of the Law to a later position, e.g. before the quotation from Numbers xxviii. (P.B. page 9), which is followed by a passage from Mishnah Zebahim (P.B. page 11), and a Baraitha (P.B. page 13). The arrangement in P.B. is one of the chief marks of the "Polish" usage.

There are certain *things which have no fixed measure*, i.e. though the duty is imposed by the Law, and a *minimum* sometimes fixed by tradition, yet the *maximum* of performance is left to a man's own generous impulses.

Page 5. *The corners of the field* (הַפְּאַה) (Leviticus xxiii. 22): "And when ye reap the harvest of your land, thou shalt not wholly reap the *corners of thy field*, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor and for the stranger: I am the Lord your God."

The first-fruits (הַפְּכֻרִים) (Exodus xxiii. 19; Deut. xxvi. 1—11). The first-fruits were taken to the Temple and presented to the priests. Tradition fixed the minimum amount of the first-fruits at one-sixtieth of the whole produce.

The offerings brought...at the three festivals (הַרְאִיָּה or according to another spelling הַרְאִיָּה) (Deut. xvi. 16—17): "Three times a year shall all thy males appear before

the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." There is thus *no fixed measure* as to the amount of the gift, and in these days, when the Synagogue has replaced the Temple, there are many authorities who urge the Israelite to display towards the Synagogue the same generosity as was once shown in the Temple.

The practice of charity (נְמִילוּת חֶסֶדִים) implies much more than almsgiving; the Hebrew term used means *loving-kindness*, and it includes personal service and affectionate sympathy to all men as well as the bestowal of alms on the needy (T.B. Succah 49 b). To such *charity* (i.e. love) there is no fixed limit.

And the study of the Law (תְּלֻמִיד הַתּוֹרָה). To this duty there is also no limit fixed. "This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein *day and night*, that thou mayest observe to do according to all that is written therein" (Joshua i. 8).

Page 5. We have next various categories of *things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come*. Maimonides, in his commentary on this passage from the Mishnah, points out that there are two classes of religious duties: (a) those acts which concern only the doer in his personal relation to God, and (b) those acts which concern also the welfare of other men. It is class (b) that is referred to here: acts which affect the well-being of society. The doer of these acts is obeying the will of God, and thus the stock or principal remains to him for the world to come. But at the same time the doer enjoys the fruits of these acts in this world, for he participates on earth in the advantages which accrue from that ameliorated state of social life which *honouring father and mother and the practice of charity* and the rest of the acts enumerated must produce. In the case of most of these duties,

again, texts may be cited in which promise is made of temporal reward, and it is possible that the Mishnah alludes to these texts. As Maimonides goes on to remark, all these actions belong to the general category of the *practice of charity*, and he cites the famous passage (Talmud, Sabbath 31a) wherein it is recorded of Hillel that when a heathen asked him to teach him the whole law in a sentence, he replied: "What is hateful to thee (if done to thyself) do unto no man." Of such a principle—at once the foundation of social morality and of mutual charity—it may be said that the fruit is enjoyed in this world while the stock remains for the world to come.

Page 5. *Timely attendance at the house of study* (הַיִּשְׁכָּת בֵּית הַפִּיֶדֶשׁ): Attendance at the *house of study* was a regular part of the daily round for many centuries. Public worship was often celebrated in these houses of study, for the latter served also as synagogues. The term *Beth Hamidrash* is found earlier than *Synagogue* (or *House of assembly*, הַבֵּית הַפְּנִיָּסָה); it occurs in the Hebrew text of Ecclesiasticus (li. 23).

Hospitality to wayfarers (הַכְנָסַת אֹרְחִים), *visiting the sick* (בְּקִיּוֹר חוֹלִים), *dowering the bride* (הַכְנָסַת בָּלָה), *attending the dead to the grave* (לְוִיָּת [or לְוִיָּת] הַמֵּת), and *making peace between man and his fellow* (הַבְּרָאת שְׁלוֹם), were duties the performance of which became engrained in the Jewish character. No small share in producing this result may be attributed to the prominence given to the subject in this passage of the morning prayer.

Devotion in prayer (עֵינִין תְּפִלָּה). The word עֵינִין is derived from עָיַן a piel denominative from עַיִן (eye). The verb means to "regard closely," to "pay due attention," and the noun thus signifies *devotion*. (The same noun is also used, as in Berachoth 55 a, in a lower sense: *regard* or *attention* to prayer may imply an ulterior object such as expectation of a favourable answer. See *J. Q. R.* xx. 276. But here the noun is employed in the higher sense.) A famous Rabbinic saying

runs: "The All-Merciful demands the heart" (Sanhedrin 106 b), and Prayer is described as "the heart's service" (Ta'anith 2 a). "Make not thy prayer a fixed matter of routine," is another caution (Aboth, ii. 13). *Devotion* is also termed in Rabbinic Hebrew *Carvanah* (פְּנִיָּה). "Devotion," says Dr M. Friedländer (*Jewish Encyclopedia*, iv. 549), "is the state of religious consecration. It is the most essential element in worship; so that a divine service without it is like a body without a soul. To such as pray to God without the spirit of fervent devotion, the stern sentence is applicable: 'With their mouth and their lips they honour me, but their heart they removed far from me' (Isaiah xxix. 13). Devotion is the entire dedication of the worshipper to the service of God, the banishment of all other thoughts from the mind and heart, so that the whole inner life centres in the one idea of God's greatness and goodness (Berachoth 29 b, 33 a; Maimonides, H. Tephillah, iv. 16). Every fulfilment of a divine commandment requires devotion or consecration of mind and heart to the sacred work to be done (מִצְוֹת צְרִיכוֹת פְּנִיָּה, Berachoth 13)." Hence the ancient benedictions used before fulfilling commandments, and the more recent introductory formulæ before putting on the tallith and phylacteries, or on entering the tabernacle (see notes on P.B. pages 14, 15, 232).

The study of the Law is equal to them all (וְתַלְמוּד תּוֹרָה כְּגִנְגֵּר כָּלֵם). The "Law," which term includes the whole religious teaching and literature of Judaism, is the source and sanction of all virtues. The *study of the Law* leads to the knowledge and practice of the will of God and to the higher life of righteous thought and deed.

Page 5. *The soul which thou gavest me is pure* (אֱלֹהֵי נִשְׁמָה). This passage, which gains appropriateness when said in the early morning when the soul seems to return to the body as one awakes, occurs with very slight verbal differences in the Talmud (Berachoth 60 a). The concluding phrase in some ancient versions is "Blessed art Thou O Lord who quickenest the dead" (מְחַיֶּה הַמֵּתִים). Both forms agree, however, in asserting Resurrection as

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well as Immortality. Some modern versions therefore prefer the reading "Blessed art Thou, O Lord, who callest the dead to everlasting life."

Who hast given to the cock intelligence (אִשְׁרֵי נָתַן לְשִׁכּוֹרִי (בִּינָה). In the Talmud (Berachoth 60b) this benediction at cock-crow is prescribed. The Romans divided the night, from 6 P.M. to 6 A.M., into four watches, Evening, Midnight, Cock-crow and Morning. (There was another division into three watches.) The service of the Temple began with the cleansing of the altar, which took place at cock-crow (Mishnah, Yoma, i. 8). It is possible that the inclusion of this benediction was due to Persian influence (see Darmesteter, *The Zend-Avesta*, i. 193). But the whole idea in this part of the liturgy is the regular recurrence of daily phenomena and life. On awaking the worshipper expresses his sense of the order of Nature and of the marvellous regularity of her operations. Hence it is probable that this benediction is to be traced to Job xxxviii. 36, a passage eulogising the providence and power of God. Various translations have been given of this verse in Job, but the Rabbis (Talmud, Rosh Hashana 26 a) translate it: "Who hath put wisdom in the inward parts (of man), or who hath given understanding to the cock?" Thus both the intelligence of man and the instinct of the whole animal world are derived from the same divine source.

Pages 5 and 6. *Who hast not made me a heathen... a bondman... a woman* (שְׂפָא עִשְׁנִי נִכְרִי... עֶבֶד... אִשָּׁה). Plato or (according to some, Socrates) is recorded to have expressed his gratitude for three things, that he was a man and not one of the lower animals, a man and not a woman, a Greek and not a barbarian (Plutarch, *Life of Marius*, Diogenes Laertius, i. i. 7). Similarly, Darmesteter has shown that the Persians had a formula of the same kind. The threefold prayer is found with some variations in the Talmud (Jerus. Talmud on Berachoth ix. 1: Bab. Talmud Menahoth 43 b, Berachoth Tosephta, ch. 6). Some liturgies (cf. Berliner *Randbemerkungen*, i. p. 15) give the formulæ *positively* (שְׂפָא עִשְׁנִי יִשְׂרָאֵל) *who hast made*

me an Israelite etc.). In either case the sense is the same. The worshipper thanks God for the privilege of belonging to the community to which a special place was assigned in the working out of the divine purpose. As to the other two phrases, in the ancient world the position of male freemen was so much higher than that of women or slaves, that this benediction had a natural origin. But its retention in the Prayer Book has been consistently explained by Jewish authorities as due, not to pride in superior privilege, but to gratitude for higher obligations. Many of the ceremonial duties were not incumbent upon women (Mishnah, Kiddushin i. 7, cf. note on P.B. p. 14); and the man, so far from resenting his additional burden, thanked God for it.

Page 6. *Who hast made me according to thy will* (שִׁעֲשֵׂנִי כְרִצּוֹנִי). The liturgy, in so far as it applied to Public Worship, was at first a liturgy for men. Women prayed and said the Eighteen Benedictions, etc. (Mishnah Berachoth iii. 3), but it was only later on that the whole Morning Service was habitually used by women. In the present case a modification was introduced at least as early as the first part of the fourteenth century. Abudarham, who then compiled a work on the Prayer Book, says "Women have the *Minhag* or rule to substitute for the wording *who hast not made me a woman*, the form *who hast made me according to his will*." The phraseology of Abudarham implies that it was no new custom in his time. The actual phrase used by the women has Biblical analogies but it seems derived from the Hebrew text of Ecclesiasticus i. 22. (The words of the Hebrew Eccles. וַיַּעַשְׂהוּ כְרִצּוֹנִי *and made him according to his will* exactly correspond to the liturgical שִׁעֲשֵׂנִי כְרִצּוֹנִי.) The same passage in Ecclesiasticus also explains a phrase in the paragraph in P.B. page 4, in which is eulogised God's wondrous hand in the formation of the human body, with its limbs and arteries. That benediction concludes *Blessed art thou, O Lord, who healest* (i.e. *givest health to*) *all flesh and doest wondrously*.

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(Cf. Judges xiii. 19, but in the Hebrew Ecclus. המפליא המגדל אדם מרחם לעשות בארץ.)

All the remaining benedictions on this page, with one exception, are derived from the same Talmudic passage (Berachoth 60 b) to which frequent reference has already been made. In the Talmud all these benedictions were said privately and at home while performing various acts on rising and dressing in the early morning. It was only at a later date that these benedictions were included in the Synagogue liturgy, and their significance was idealised. The passage in the Talmud runs: "When one opens one's eyes one should say, *Blessed...who openest the eyes of the blind* (פנקח עורים); when he sits up, he shall say, *Blessed...who loosest them that are bound* (מתיר אסורים); when he dresses, he shall say, *Blessed...who clothest the naked* (מלביש ערומים); when he straightens himself to his full height, he shall say, *Blessed...who raisest up them that are bowed down* (זוקף קפופים); when he steps to the ground, he shall say, *Blessed...who spreadest forth the earth above the waters* (רובע הארץ); when he walks, he shall say, *Blessed...who hast made firm the steps of man* (אשר הבין מצערי-גבר); when he puts on his shoes (and thus is prepared to go about his daily duties), he shall say, *Blessed...who hast supplied my every want* (ששעה לי כל-צרכי); when he ties on his girdle, he shall say, *Blessed...who girdest Israel with might* (אזר ישראל בגבורה); when he binds his turban round his head, he shall say, *Blessed...who crownest Israel with glory* (עוטר ישראל בתפארה); when he enwraps himself in a fringed garment, he shall say, *Blessed...who hast commanded us to enwrap ourselves in the fringed garment* (P.B. page 14, להעטף בציצת); when he puts the Tephillin on his arm, he shall say, *Blessed...who hast commanded us to lay the Tephillin* (P.B. page 16, להניח תפלין); when he puts the Tephillin on his head, he shall say, *Blessed...who hast given us command concerning the precept of the Tephillin* (P.B. page 16, על-מצות תפלין); when he washes his hands, he shall say, *Blessed...who hast given us com-*

mand concerning the washing of the hands (P.B. page 4, על נְטִילַת יָדַי); when he washes his face, he shall say, *Blessed...who removest sleep from mine eyes and slumber from mine eyelids* (הַפּוֹעֵבִיר שְׁנָה מֵעֵינַי וְהַנּוֹמָה מֵעַפְעָפִי).

It will be seen that the order of benedictions is not quite identical with that in the P.B., but such variations are frequent in the various rites. One benediction in our P.B. is missing from the Talmud, namely, the last but one on page 6, *who givest strength to the weary* (הַנוֹתֵן לִיעָד כֹּחַ), it is, however, found as early as the *Maḥzor Vitry* p. 57.

“Supplications.”

Page 7. *And may it be thy will...to make us familiar with* [lit. *to make us walk in*] *thy Law* (וַיְהִי רָצוֹן). This ancient paragraph is derived from the Talmud (*Berachoth* 60 b) with some variations, such as the substitution of the plural (“to make *us* familiar”) for the singular reading of the Talmud (“to make *me* familiar”). Ancient formulæ, written for individual prayer, were often adapted to public worship by obvious changes of this character. The *good* and the *evil inclinations*, referred to in this paragraph, represent in the Rabbinic theology the antagonistic impulses to good and evil, the conflict between soul and body, spiritual ideals and material passions, of which every man is conscious. The incessant struggle between them for mastery constitutes a large element in the moral discipline of human nature. The conquest of evil by good is difficult but possible when to man’s own endeavour is added the supporting grace of God. The lower impulses, which are not in themselves impure, must not be allowed to degrade humanity, but must be forced into the service of goodness and of God. *Subdue our inclination that it may submit itself to thee* expresses this profound thought in one of the sublimest phrases of the Jewish Prayer Book. The highest conception of the relation between man and God is given in this idea of self-submission, and, to use another Rabbinic phrase, the Israelite prays that the heaven of the evil

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inclination may not stir up and sully man's heart so as to impede this submission. The correlative idea, the acceptance of the divine will as man's highest good, is expressed in a noble prayer by Rabbi Eliezer (Berachoth 29 b): "Do thy will, O God, in heaven above and bestow tranquillity of spirit on those who fear thee below, and what is good in thine own sight do! Blessed art thou, O Lord, thou who hearest prayer."

· עֲשֵׂה רְצוֹנְךָ בְּשָׂמִים מְפַעֵל · וְתַן נַחַת רוּחַ לִירְאֵיךָ מִתְחַת ·
וְהַטּוֹב בְּעֵינֶיךָ עֲשֵׂה · בְּרוּךְ אַתָּה יי' שׁוֹמֵר תְּפִלָּה :

Scorn (בְּזִיּוֹן), i.e. irreverence and a propensity to degraded ideals; perhaps also the worshipper prays to be delivered from the low esteem of others (cf. Esther i. 18).

May it be thy will...to deliver me...from arrogant men and from arrogance (יְהִי רְצוֹן), i.e. from arrogance in others and from the same fault in oneself. The Hebrew for *arrogance* is literally "boldness of face" (עֲזוּת פָּנִים). *A bad companion...a bad neighbour*—the one is a false friend (חֲבֵר), the other an ill-conducted person who dwells (שָׁכֵן) near by. Cf. the saying in the Mishnah Aboth, ii, 4 (P.B. p. 189). *The adversary* (שָׂטָן) *that destroyeth*, i.e. the intrusion of evil suggestions and corrupting desires. For the significance of the term *Satan* used here see note on Angelology. *A hard judgment*, perhaps a case hard to decide when acting as judge; or it may mean harshness towards others, just as a *hard opponent* implies implacability towards oneself. The whole passage is from the Talmud (Berachoth 16 b), where we are told that Rabbi Judah the Prince (who compiled the Mishnah circa 200), when he had finished his prayers, habitually added this paragraph, although, the Talmud adds, Rabbi Judah was accompanied by Roman guards who would have protected him personally from the insults of arrogant men. Curiously enough, in the Talmud the form is plural, "to deliver *us*," while in the P.B. before us it is singular. But in another Talmudic passage (Sabbath 30 b), where the opening words of the same prayer are cited, the singular is used.

We can see how easily such variations could find their way into liturgical passages. R. Judah, when he was a guest at another's table, included in the grace after meals a passage similar to the one before us (Berachoth 46 a).

Page 7. *At all times let a man fear God* (לְעוֹלָם). This is a liturgical exhortation to inward religiousness, and does not belong to the prayer proper. It is taken from the *Tanna debe Eliyahu rabba* (tenth century), chapter xxi, introducing the following prayers from *Sovereign of all worlds* (רַבּוֹן) to (P.B. page 9) *I will bring back your captivity before your eyes saith the Lord* (לְשׁוֹבְכֶם אָמַר יְיָ). Some authorities hold that we should render "At all times let a man fear God *secretly* (בְּסֵתֶר) as well as *openly* (וּבְגָלוֹי)," and that the reference is to periods of persecution when the open profession of Judaism was interdicted.

Sovereign of all worlds (רַבּוֹן). In this passage we have the true Rabbinic spirit on the subject of "grace" and "works." The Rabbis held that reward and punishment were meted out in some sort of accordance with a man's righteousness and sin. But nothing that man, with his small powers and finite opportunities, can do constitutes a *claim* on the favour of the All-mighty and the Infinite. In the final resort all that man receives from the divine hand is an act of grace. Hence: *Not because of* (i.e. relying on) *our righteous acts do we lay our supplications before thee, but because of* (or relying on) *thine abundant mercies.*

This passage is probably the prayer briefly referred to in the Talmud (Tractate Yoma 87 b), and was originally intended for the concluding service of the Day of Atonement, where it also finds a place (P.B. page 267). The Sephardim have a beautiful addition (ending with Isaiah xl. 15) to the paragraph which in P.B. (page 8) ends *for all is vanity* (Ecclesiastes iii. 19). It would run thus: *and the preeminence of man over the beast is nought, for all is vanity, save only the pure soul which will hereafter render its judgment and account before the throne of thy glory.*

(לְבַר הַנְּשֻׁמָּה הַטְּהוּרָה שֶׁהִיא עֲתִידָה לָתֵן דִּין וְחָשׁוֹב לִפְנֵי
כֶּסֶף כְּבוֹדָךְ)

Page 8. *Nevertheless we are thy people* (אַבְרָם אֶנְחֵנִי). This translation suits better the version which closes the previous paragraph with a citation of the Biblical text Isaiah xl. 15. A preferable rendering for our P.B. reading would be: "*Verily we are thy people.*" Some phrases of this paragraph are found in the Midrash (Mechilta) on Exodus xv. 19 (ed. Friedmann, p. 44 a); cf. also the Midrash Yalkut, § 253. *Abraham thy friend* (2 Chron. xx. 7, comp. Isaiah xli. 8). *Isaac his only son* (Genesis xxii. 2). The older reading was "*Isaac thine only one* (יְהִי־יָדָךְ)," i.e. the one uniquely offered to thee (God) on the altar. *Jacob thy first-born son* (Exodus iv. 22). *Jeshurun* is a poetical name for Israel (Deut. xxxii. 15, Isaiah xliv. 2), and probably means "*upright*" (from יָשָׁר). It may have been intended to replace *Jacob*, which had some unhappy implications (Professor Bacher ingeniously quotes Isaiah xl. 4, וְהָיָה הָעֶקֶב לְמִישֹׁר, as illustrating the change from *Jacob* to *Jeshurun*). But the Septuagint Greek translation of the Bible invariably translates *Jeshurun* by "*beloved*" (ἀγαπητένος), and it is to this view that the liturgy refers in the words: *Whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him.* (The verb יָצַר sometimes means *to be pleasing*, as in Judges xiv. 3, a sense easily passing over to *love*.)

Morning and evening, twice every day declare Hear O Israel, etc. On the recitation of this passage (called from its first word *shema*, שְׁמָע), and on the responsive doxology *Blessed be his name* (בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ), see notes on P.B. page 40. The introduction of the first verse (Deut. vi. 4) at this place is due to the desire to recite it as early in the day as possible. Originally the passage was read at daybreak. The *Shema* at first consisted only of the opening verse (Talmud, Tractate Succah 42 a, Berachoth 13 b). Some mediæval authorities hold that the *Shema* was inserted here because, during periods of persecution, its recitation was prohibited in its usual place. Cf. notes on P.B. page 7.

Thou wast the same ere the world was created (אָהָה הָיָא). Quoted in the Midrash Yalkut, Numbers § 836 (from Palestinian Talmud, Tractate Berachoth, ch. ix.), as a eulogy spoken by the heavenly hosts. This will explain, in the adaptation of this passage and the next to public worship, the repeated reference to the dominion of God in heaven as on earth.

Page 9. *Our Father who art in heaven* (אָבֵינוּ יְשׁוּבָשׁמַיִם). This is not a common liturgical phrase when used vocatively. This is the only case in which it is found in the P.B., though in the Sephardic rite there is for the Penitential days a long litany, every line of which begins *Our Father who art in heaven*. But the idea is common. Cf. P.B. pages 69, 70 four times and page 76 (second line) *May it be the will of our Father who is in heaven...* In the Mishnah (Rosh Hashanah iii. 8) occurs "when Israel looked on high and submitted their heart to *their Father who is in heaven* they were healed" (with reference to Numbers xxi. 8). The phrase occurs frequently in the Talmud (e.g. Menahoth 110a). So, too, in the *Ethics of the Fathers* (Mishnah, Aboth, v. 23, P.B. page 203); "Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion to do the will of *thy Father who is in Heaven*." The vocative use of "Our Father who art in heaven" becomes frequent in the poetical additions to the liturgy in the middle ages.

Thy great name by which we are called (שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ). Literally (and more forcibly): "thy great name which is called over us." Compare Deut. xxviii. 10, "And all the peoples of the earth shall see that the Lord's name is called over thee" (כִּי יִשָּׂא יְיָ נִקְרָא עָלֶיךָ). The phrase occurs in several other passages. The person whose name was called over anything was, in ancient Hebrew usage, thereby proclaimed the owner. The use of the phrase to express the relation between God and Israel implies the fact of *ownership*, coupled with the idea of *protection* (cf. Driver's *Commentary on Deuteronomy*, page 306). God's name is called over Israel: i.e. God owns

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Israel; he protects his possession and will take care of its future welfare.

At that time will I bring you in (בְּעֵת הַהִיא), Zephaniah iii. 20.

The Sacrifices.

Pages 9-13. *The Sacrifices.* We now reach citations from the Pentateuch and the Mishnah treating of the sacrifices. The devout recital of these passages is to take the place of the sacrifices of former days (Talmud, Taanith 27 b; Menahoth 110 a). Compare Hosea xiv. 3, "We will render as (or, in the place of) bullocks the offering of our lips." Prayer is described by the Rabbis (Taanith 2 a) as "the service of the heart," the word for service (עֲבוֹדָה) being identical with the term used of the sacrificial rites. Further, the recitation of the sacrificial passages is a reminder that the Synagogue services were constituted in correspondence to the Temple sacrifices (Berachoth 26 b).

Page 9. *And the Lord spake unto Moses* (וַיִּדְבֹר יְיָ אֶל מֹשֶׁה). This passage from Numbers xxviii. 1-8 describes the regular daily sacrifices (*tamid*, תָּמִיד) which were offered morning and evening, and also the regular sacrifices for Sabbaths and New Moons (Numbers xxviii. 9-15). The early morning *tamid* was accompanied by the prayers which, as explained above in the Introduction to these Notes, formed the nucleus of our present ritual. At the end is added (page 10) a verse from Leviticus (i. 11), *And he shall slay it...northward* (וַיִּשָּׁחֵט אֹתוֹ...צָפֹנָה). The Midrash (Leviticus Rabbah, ch. ii.) interprets this verse as containing an allusion to the binding of Isaac, an act of obedience and devotion which God is represented as holding in lasting memory. In some rites the *Akedah*, the account of the *binding* (עֲקִידָה) of Isaac (Genesis xxii.), is included in this place; in the P.B. the chapter is printed on page 91.

Page 11. *Which are the places where the sacrifices were offered?* (אֵיזֵהוּ מְקוֹמָן). This chapter of the Mishnah (Zebahim v) serves a double purpose. It is, in the first

place, an account of the method in which the sacrifices were brought in the Temple, and thus is a further reminder of those sacred rites for which prayers are now the only substitute. And, secondly, it constitutes a reading from the Mishnah, prescribed in accordance with the idea explained in the following note. A reason has been assigned for the selection of this particular chapter. It consists throughout of undisputed statements, whereas most chapters of the Mishnah contain differences of opinion between various Rabbis.

Page 13. *Boraitha of Rabbi Ishmael* (רבי ישמעאל אומר). Rabbi Ishmael lived in the first and second centuries, and during the troublous period that followed the destruction of the Temple, helped to consolidate Judaism. On the basis of Hillel's seven rules, Rabbi Ishmael formulated thirteen rules (*middoth*, מידות), by which the text of the Law is to be interpreted, and these rules form the Boraitha in the Prayer Book. (The passage is prefixed to the ancient Midrash on Leviticus, known as Siphra.) The Aramaic word *Boraitha* or *Baraitha* (בְּרַיְתָא) means literally *external*, and is chiefly (though not exclusively) applied to the views or traditions of *Tannaim* (or Rabbis who lived before the completion of the Mishnah) which are not included in the Mishnah, and are thus *external* to that code. Similarly the books of the Apocrypha are called in the Mishnah (Sanhedrin x. 1) "outside books" in contrast to the contents of the canonical Bible. Another view is that these *Baraithas* were taught in the private schools *outside* and preparatory to the Palestinian and Babylonian public academies. The *Baraitha of Rabbi Ishmael* was not necessarily written by him, but it certainly emanated from his school and represents his exegetical methods. As this *Baraitha* is external to the Mishnah it is regarded as belonging to the *Gemara* (or comment on the Mishnah which, with the Mishnah, constitutes the Talmud). For it was held proper to meditate every day on the Law, the Mishnah and the Gemara, and to read portions of each (Talmud, Kiddushin 30 a). The Law is represented in this part of

the morning liturgy by the passage concerning the *tamid* offering; the Mishnah by the chapter on the sacrifices; and the Gemara by this Baraitha of Rabbi Ishmael. Passages from the Scriptural, Mishnaic, and Talmudic books are introduced into other parts of the Prayer Book with a similar object, viz. to serve as a minimum of religious study.

Page 14. *May it be thy will...that the temple be speedily rebuilt and grant our portion in thy Law* (וְיִבְנוּ הַמִּקְדָּשׁ וְנִתְּנָה חֵלֶק לָנוּ בְּתוֹרַתְךָ). After the recitation of the Temple service, the prayer for its restoration is a natural sequence. This passage is taken from the *Ethics of the Fathers*, v. 23 (P.B. page 203). The *Ethics* originally terminated with this aspiration. It forms a fitting conclusion to the early part of the morning service.

The Tallith and Tephillin.

The *tallith* (טלית) was originally the ordinary mantle, of a square or oblong shape, which was worn as the outermost garment. It resembled the Bedouin *abayah* or striped blanket still worn in the East, and had some similarity to the Roman *pallium*. It was fringed at the four corners, in accordance with the Law (Numbers xv. 37; Deut. xxii. 12). By the thirteenth century it had become unusual for Jews to mark their ordinary outward garments by wearing fringes, and indeed the Law only prescribes fringes in the case of garments with *corners*, such as were no longer worn. But the fringed garment had become too deeply associated with Israel's religious life to be discarded entirely at the dictate of fashion in dress. Innocent III. in 1215 compelled the Jew to wear a degrading badge; the fringed garment became all the more an honourable uniform, marking at once God's love for Israel (Talmud, Menahoth 43 b) and Israel's determination to "remember to do all God's commandments and be holy unto his God" (Numbers xv. 39). Hence the fringed mantle of wool or silk is worn during prayer, for the most part only at morning service ("that ye may see

it," Numbers *ibid.*, was held to imply that the fringe was reserved for worship during daylight). The *thread of blue*, referred to in Numbers xv. 38, was either intertwined with the white or was used in order to attach the tassel to the corner. Owing to the difficulty of identifying or procuring the exact blue dye required, the Talmud (on Menahoth iv. 1) already asserts that the authorities dispensed with its use. The fringes are now exclusively *white*. Fringed garments with blue threads appear on some ancient Egyptian monuments, and such tassels were probably regarded as amulets. But the Hebrew Law has purified the meaning into "a beautiful religious significance" (Kennedy). The *tallith* is not worn by women, because of the general rule that women, whose duties are more absorbing in the home, are free from those ceremonies which have to be performed at a *specified* time. This general rule applies to several other ceremonies.

I am here entrapping myself in this fringed robe (הִנְנִי מְחַטְּפָה). This is a meditation or devotion (*cavvanah*, see note on P.B. p. 5 above) of late origin; it is derived from the prayer-book of R. Isaiah Hurwitz (1570-1630). The benediction that follows (לְהַתְּעַטֵּף בְּצִיצִית) is, however, much older (Talmud, Berachoth 60 b).

Page 15. *How precious is thy lovingkindness* (מִהֲיָקָר חַסְדְּךָ). Four verses from Psalm xxxvi. 8-11. The introduction of these beautiful verses, as of *And I will betroth thee unto me for ever* with reference to the phylacteries, is a fine instance of the power of Judaism to spiritualise ceremonial.

The Phylacteries or tephillin (תְּפִלִּין). The Hebrew name is possibly derived from the root תָּפַל, meaning to *attach*, or more probably from פָּלַל, the root whence comes the word for *prayer* (תְּפִלָּה). The wearing of phylacteries was derived from four Pentateuchal texts (Deut. vi. 4-9 שָׂמַע; Deut. xi. 13-21 וְהָיָה אִם שָׂמַע; Exodus xiii. 1-10 תָּדִישְׁלִי וְהָיָה כִּי יִבְיָאֶךָ; and Exodus xiii. 11-16 וְהָיָה כִּי יִבְיָאֶךָ) all of

which are written on parchment enclosed in the small square boxes of black leather, bound on the head and arm by a strap (רצועה). The phylacteries are not used on Sabbaths and festivals, and are now for the most part only worn during morning prayer, but in the Talmudic and Gaonic ages they were worn all day by students. Maimonides emphatically expresses his preference for the older usage.

I am here intent upon the act of laying the Tephillin (הִנְנִי מְבַלֵּן) is another meditation (*cavvanah*) derived from the prayer-book of R. Isaiah Hurwitz.

Blessed...who hast commanded us to lay the Tephillin (לְהַנִּיחַ תְּפִלִּין), and *Blessed...who hast given us command concerning the precept of the Tephillin* (עַל מִצְוֹת תְּפִלִּין) are two benedictions taken from the Talmud (e.g. Berachoth 60 b).

Page 16. *And I will betroth thee unto me for ever* (וְאֶזְכְּרֶיךָ) (Hosea ii. 21, 22). The tephillin are compared to the bridal garland, a symbol of the devotion and affection between Israel and God. The recitation of these verses, as of those from Psalm xxxvi. (מִה־יָקָר) above, were (according to Baer) introduced by R. Nathan Shapira of Cracow in the beginning of the seventeenth century. The traces of *Polish* variation on the *German* rite are seen in our P.B. not only in certain differences of arrangement, but also in the addition of passages such as these. These additions are sometimes rather mystically recondite, but at other times they are as simple as they are beautiful.

On the spiritual value of wearing the phylacteries Maimonides (on the basis of the Talmud, Menahoth 43 b) thus writes: "Great is the sanctity of the *tephillin*, for while the tephillin are on a man's head and about his arm, he is humble and God-fearing; he is not drawn away by levity and idle conversation, nor does his heart entertain evil thoughts; but he fills his heart with ideas of truth and righteousness" (Laws of Tephillin, iv. 25).

The different Rites vary as to the point in the service

at which the tallith and tephillin are put on. Our P.B. arrangement has this in its favour, that the public service proper only begins with the paragraph (בְּרִיךְ שְׁמֶךָ) that follows.

Passages of "Song."

Blessed be he who spake (בְּרִיךְ שְׁמֶךָ). In the Prayer Book of the Gaon Amram there is at this point the note: "When Israel enters the Synagogue to pray, the Hazzan of the congregation rises and begins: *Blessed be he who spake*," etc. This implies that *public* worship began with this passage. According to Maimonides (*Hilchoth tephillah* ix. 1): "The Order of Congregational Prayers is in the morning as follows: All the people sit and the deputy of the congregation descends before the Ark and stands in the midst of the people, and begins and says the *Kaddish* and all the people answer *Amen*," etc. Thus the *public* prayers open, in this view, with page 37 of the "Authorised Daily Prayer Book." But Maimonides has also given us a full text of the service, and this includes much of what is contained in pages 1-36. It is, however, obvious that these earlier pages are rather of the nature of *private* devotion than of *public* worship. We know that it was habitual with the pious to reach the Synagogue an hour before public worship began (*Berachoth* 31 b) and to use this time in preliminary devotions, and in reciting Psalms (often called פְּסַלְמֵי דְמִזְמֵרָה *Passages of Song*; the phrase, applied particularly to the last chapters of the Psalter, occurs in the Talmud, *Sabbath* 118 b). It was due to Meir of Rothenburg (c. 1250) that such passages were regularly included in the *public* worship.

The paragraph beginning *Blessed be he who spake*, though in the Sephardic liturgy it *follows* some Psalms, is in the Ashcenazic rite correctly placed, as it is a benediction *before* the reading of selected Psalms, just as the paragraph beginning *Praised be thy name* (p. 36) is a benediction *after* the reading of the Psalms. In some of the Egyptian liturgies from Cairo the first part of the

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paragraph is wanting, and the passage, including only the words from *Blessed art thou* (page 16 third line from end) till the end of the first paragraph on p. 17, comes immediately after *before your eyes, saith the Lord* (p. 9) and immediately before *Let the glory of the Lord* (p. 28). The whole passage, much as we have it, is, apparently, at least as old as Moses Gaon (about 820) and in germ is much older. (See *Vitry*, p. 5, and commentaries on *Shulhan Aruch*, Oraḥ Ḥayyim, § 51, 1.) Several of its most characteristic phrases are already cited in the Mishnah and Talmud. It is a solemn invocation which is followed by a formal benediction. The praise of God must precede petition for his favours (Berachoth 32), and the recital of Psalms with this majestic introduction carries out the rule.

Blessed be he who spake...blessed be he. It is thought by some that the words *blessed be he* were a responsive refrain repeated by the congregation after every clause. This idea was derived by Rapoport (*Bikkure ha-Ittim* x. 117) from an account of the ceremony at the installation of the Exilarch, or Prince of the Captivity, in Bagdad. We are told that when this head of the community was installed the Hazzan sang *Blessed... existed* and the young people present responded *blessed is he*, and then the Hazzan sang *Blessed...world...beginning* and the youths responded *blessed is he*.

Blessed...beginning. The word בְּרֵאשִׁית, being the first word of Genesis, comes to be used to mean not "in the beginning," but "the beginning," the creation. We know from the Mishnah (Taanith iv. 2) that while the daily sacrifices were being offered in the Temple at Jerusalem, the first chapter of Genesis was read in the Provinces. Corresponding to the 24 divisions of the Priests, each of which went in succession to perform the Temple duties for a week, there were 24 divisions of the laity. Some of the latter accompanied the priests, but others remained at home, and read the account of the Creation, spreading the reading over the week during which the corresponding division of the priests were

serving in the capital. The opening phrases of the paragraph *Blessed be he who spake* seem a reminiscence of this custom. Similarly, the special Psalms for each day of the week (see P.B. pp. 80 and 168) are explained in the Mishnah (Tamid end) as having reference to the details of the creation described in Genesis. Abudarham works out this idea with great and ingenious particularity.

Page 17. *O give thanks* (הודו). (1 Chronicles xvi. 8—36. The whole passage is also included in Psalm cv., with a few variant readings. The Prayer Book has chosen the version from Chronicles.) When the Ark of the Covenant was brought to Jerusalem from the house of Obed-edom, the occasion was one of joy (1 Chron. xv. 25, etc.). "Then on that day did David first ordain to give thanks unto the Lord by the hand of Asaph and his brethren" (1 Chron. xvi. 7), and the verses *O give thanks*, etc. follow. The same thanksgiving continued (according to *Seder Olam Rabba* xiv.) to be used daily until the erection of the Temple, the first part (as far as *and do my prophets no harm*) was sung in the morning, and the second part (from *Sing unto the Lord, all the earth* to *And all the people said Amen and praised the Lord*) was sung in the afternoon. If this be authentic, the passage is, as Baer remarks (following the *Col-bo*, § 5), better placed in the Sephardic ritual, where it follows immediately after the account of the sacrifices. At all events, the second part (including as it does *petitions* for the divine mercy and protection) can hardly have belonged to the original form in which the main idea was one of *praise*. But the two ideas of praise and petition easily merge into one another.

Page 18. *Exalt ye the Lord* (רוּמְמוּ) till *I will sing unto the Lord, because he hath dealt bountifully with me* (end of p. 19) is composed of verses from the Psalms in the following order: Ps. xcix. 5, 9; lxxviii. 38 (this verse is omitted in some rites on the Sabbath); xl. 12; xxv. 6; lxxviii. 35, 36; xciv. 1, 2; iii. 9; xlvi. 8; lxxxiv. 13; xx. 10; xxviii. 9; xxxiii. 20, 21, 22; lxxxv. 8; xlv. 27; lxxx. 11; cxliv. 15; xiii. 6.

Page 20. Psalm c. *A Psalm of Thanksgiving* or perhaps (in accordance with the translation of the Targum) *A Psalm for the Thank-offering*. The recital of this Psalm accompanied the presentation of thank-offerings (Leviticus vii. 11) in Temple times. On the days mentioned in the rubric thank-offerings were not brought. Hence the omission of the Psalm on those days.

The oldest rites do not include the hundredth Psalm in the daily service. It does not occur in the Egyptian forms, nor is it contained in the Siddur of the Gaon Amram. Maimonides also omits it. But the Yemenite Prayer Book mentions it, and in the French rite (which has strong points of similarity with the Ashcenazic) the Psalm is invariably included in the oldest manuscripts of the morning service. So popular was it in the Rhineland that some congregations in that district sang it even on Sabbaths, omitting only the first words and beginning *Shout for joy unto the Lord (Rokeah, § 319)*. Ibn Yarhi of Lunel (*Hamanhig* 1, § 21) reports that in his time (second half of the twelfth century) the Psalm was recited in Provence and Spain also on Sabbaths and festivals. The Psalm was early set to elaborate tunes, long drawn out (*Col-bo*), and it is nowadays often sung to joyous strains at weddings (see P.B. p. 298).

The appropriateness of the Psalm for daily worship is unquestionable, and its wide universalism ("Shout for joy unto the Lord *all ye lands*" more literally "*all the earth*") has led to its general introduction into daily worship. It is a psalm of thanksgiving, and all men on all days have the occasion and must feel the call to offer joyous gratitude to God for life and all its manifold boons. The service of gratitude is eternal. As the Rabbis put it (Leviticus Rabba, § 9, etc.) though in the time to come all sacrifices will cease, the thank-offering will never cease. In the Messianic Age there will be no sin and no expiatory sin-offering; there will be no sorrow, and no supplicatory petitions. But the thank offering will last on in eternity, thanksgiving will

never become obsolete in the realms of spiritual bliss. The voice of praise will swell into fuller chorus. In all such anticipations of the Messianic age, in all these foreshadowings of what is to be, we can detect the ideals which the writers would have us set before ourselves as inspirations in our life on earth. A world full of praise; how near to heaven it would be! We must bring ourselves into line with such ideals. Our worship must not be impatient supplication, but patient praise. We must think less of what we lack, more of what we have.

In the third verse there are two readings of one word. In the Hebrew Bible sometimes one word is *read* (קָרָא) though another is *written* (כָּתוּב). These differences are indicated in the Masorah (lit. tradition) to which we owe the fixation of the text of Scripture. In the present case the difference of wording gives these two senses: (a) taking the text as *read* (קָרָא) "He hath made us, *and we are his*"; (b) taking the text as *written* (כָּתוּב) "He hath made us, *and not we ourselves.*" The Masoretic preference for (a) is clearly justified.

Psalms and Doxologies.

Pages 20-28. This selection of Psalms for Sabbaths and Festivals (occasions on which there is a fuller leisure, as also an increased incentive, to devotion) varies somewhat in the different rites, but the particular selection in our Prayer Book is exactly the same as that given in the *Mahzor Vitry* (p. 62).

The series is beautifully chosen. We have (Ps. xix.) arrayed before us the glory of God in the heavens and the glory of the Law on earth. "The praise of God in nature is succeeded by the praise of God as revealed to man." The Sun warms, the Law enlightens. An apt commentary on this is "the great saying of Kant that there were only two things which were a perpetual marvel to him: the starry heavens 'above,' and the moral law 'within'" (Montefiore). Then Psalm xxxiv. (the verses of which are arranged alphabetically, except that

there is no verse beginning with the letter *vav* and there is an additional verse at the end) unfolds God's care for those who reverence him and the moral elements in that reverence: *Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it.* Psalm xc. warns man of the brevity of life and of the duty to so number his days as to get him a heart of wisdom. Human transitoriness is as it were corrected by the abiding faithfulness of God. The ninetieth Psalm has thus been a message of good cheer and hope, and Maimon (the father of Maimonides) used the Psalm as the text of his *Letter of Consolation* to his brethren when oppressed by a proselytising and persecuting school of Mohammedanism in the twelfth century. Psalm xci. is the "Song of Evil Occurrences" (as it is called in the Talmud Shebuoth 15 b), and bids those who dwell in the shelter of the Most High to fear no evils by day or night: for he giveth his angels charge concerning us to keep us in all our ways. (See notes on P.B. p. 294.) In Psalms cxxxv. and cxxxvi. we have narratives of Israel's divinely ordered history. The second of these Psalms is called the "Great Hallel" or Praise (Berachoth 4) to distinguish it from the "Egyptian Hallel" (Psalms cxiii.-cxviii. sung on New Moons and Festivals). Here we find one of the most ancient of Psalmic refrains: "O give thanks unto the Lord, for he is good: for his loving-kindness endureth for ever." Psalm xxxiii. is a call to praise, probably inspired by some signal deliverance. Psalms xcii.-xciii. which conclude the series are also recited on Friday nights (see notes on P.B. p. 112).

Pages 28-29. The ordinary week-day service is now resumed from p. 20 above. The passage from *Let the glory of the Lord endure for ever* (יְהִי כְבוֹד) p. 28 to *Save Lord: may the King answer us on the day when we call*, p. 29, consists of Scriptural verses in the following order: Ps. civ. 31; Ps. cxiii. 2, 3, 4; Ps. cxxxv. 13; Ps. ciii. 19; 1 Chron. xvi. 31; a verse *The Lord reigneth, the Lord hath reigned, the Lord shall reign for ever and ever*, which occurs in ancient sources (Sopherim

xiv. 8) but is not Scriptural—it is compounded of Ps. x. 16, xciii. 1, and Exodus xv. 18; Ps. x. 16; Ps. xxxiii. 10; Proverbs xix. 21; Ps. xxxiii. 11, 9; Ps. cxxxii. 13; Ps. cxxxv. 4; Ps. xciv. 14; Ps. lxxviii. 38; Ps. xx. 10.

These verses are arranged in an order which is suggested by similarity not only of idea but of phrase. An examination of the Hebrew will show that for the most part each subsequent verse contains some word or idea already contained in the preceding. A similar remark applies to the collection of verses on pages 18, 19 (beginning רִנָּנוּ). But this is not all. In the last cited collection verses are taken from *each of the five books into which the Psalter is divided*. And, curiously enough, the collection on page 28 (יְהִי קְבוֹרָה) also includes verses from each of the five books of the Psalter with the exception of Book 11. But the omission is supplied in the Yemenite Prayer Book, where the addition of Ps. xlv. 12 completes the selection and gives us extracts from every book of the Psalter. There are reasons for concluding that the Yemenite form is the original. (Cf. notes on P.B. p. 100.)

Page 29. *Happy are they (אַשְׁרֵי) that dwell in thy house.* Prefixed to the 145th Psalm are two verses, the first taken from Ps. lxxxiv. 5 and the second from cxliv. 15. In the Psalter this second verse immediately precedes the 145th Psalm. In some ancient rites several other verses beginning with the same word (אַשְׁרֵי) are included. One of the methods of such collection was to combine verses beginning with the same word. The particular case before us goes back to the Talmudic age (Berachoth 4 b, cf. 32 b). The text "Happy are they who dwell in thy house" is used in the Talmud to justify the practice of betaking oneself to Synagogue for an hour before service begins. It is natural therefore that this text should be used before the six Psalms which were always recited daily. The word אַשְׁרֵי, used only as an exclamation, is the construct plural of the noun אִשְׁרָא—*happiness, blessedness*—thus אַשְׁרֵי means: *O the happiness, blessedness of.*

Great importance was attached to the devout recital

of the 145th Psalm. "He who recites this Psalm daily is assured of his part in the world to come" (Berachoth 4 b). In some texts of the Talmud the reading is *thrice daily* and the Psalm is included *thrice* in the daily liturgy: twice in the morning and once in the afternoon service (see P.B. pages 29, 71 and 94). The Psalm well deserves this honour. It is alphabetical (except that there is no line beginning with the letter י), yet while the acrostic arrangement sometimes produces an artificial effect, in this Psalm the flow of thought is not arrested. Jewish commentators have pointed out that the whole Psalm is one of praise and that it contains no petition. This is an additional reason for the idea cited from the Talmud, for the future bliss is assured to those who already in this earthly life place themselves in an attitude of praise. Dr Kohler suggests (*Publications of the Gratz College* 1897, p. 197) another reason for the threefold recitation of the Psalm daily. "The verses, *The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thine hand and satisfiest the desire of every living being*, contain the grace for each of the three meals, thus consecrating the bodily food to the service of God." Many other specific reasons have been assigned; it seems better, however, to rely for the threefold repetition on the grandeur of the Psalm as a whole. Of this Psalm Dr Kirkpatrick writes: "This noble doxology worthily heads the series of Psalms of praise with which the 'Book of Praise' ends. 'Thine is the kingdom, the power, and the glory for ever and ever,' is the thought which it expands. It is addressed to Israel's God as the supreme King, whose kingdom is universal and eternal; it celebrates his majesty, greatness and goodness; his providential care for all his Creation; his constant love towards those who love and fear him. Its most striking feature is its universalism. If Israel begins the chorus of praise (verse 1) it will not be content until all mankind join in it (verse 21). The Lord's goodness embraces all his Creation; and the whole of Creation responds with its hymn of praise."

Page 30. *But we will bless* (וְאֶתְהַלְלֵנוּ) is added from Psalm cxv. 18. Possibly the addition was made in order to terminate Psalm 145 with *Hallelujah* (Abudarham).

Pages 30-33. The last five chapters of the Psalter, with Psalm 145, the last six chapters. José son of Halafta expressed the wish (Sabbath 118 b): "May my lot be of those who *finish the Hallel* every day!" and in the Talmud this is referred to the last six Psalms recited daily in the service before the benediction over the light (page 37), R. José terming the whole Psalter (or perhaps only the fifth book) *Hallel*, i.e. *Praise*. It is possible that in ancient (as in modern) times, devout souls (as Dr Kohler suggests, loc. cit.) recited the whole Psalter daily. The fact pointed out above, that the collections of verses רוֹמְמוֹ and יְהִי קְבוֹר contain passages from all parts of the Psalter, may be a reminiscence of, or a substitute for, such an ancient custom.

Page 33. The last verse of Psalm cl., being the close of the Psalter, is repeated. It is similarly customary to repeat the last verse or verses of each book of the Pentateuch, and also of the Sabbath lesson (Rashi Siddur, 33).

These noble Hallelujah Psalms were nobly chosen for the daily service,—with their expressions of putting trust in God and not in men (Ps. cxlvi.), their elevation of moral over physical strength, yet withal with whole-hearted admiration for the wonders of Nature, which are summoned to join in the diapason of praise (Ps. cxlvii.-cxlviii.), their exhortation to praise God for national triumph—the zealot note which gives fulness to the other expressions (Ps. cxlix.) and finally the universal full-toned call to jubilant praise with which the Psalter ends (Ps. cl.).

Blessed be the Lord, etc. These doxologies are taken from the conclusions of Psalms lxxxix. (end of Book III. of the Psalter), clxxxv. and lxxii. (end of Book II. of the Psalter).

Pages 33-36. *And David blessed* (וַיְבַרֵךְ דָּוִד) 1 Chron. xxix. 10-13; *Thou art the Lord, even thou*

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alone (לְבַדָּהּ יְיָ אֱתָהּ הוּא) Nehemiah ix. 6-11; *Thus the Lord saved* (וַיִּשָּׁע) including the Song of Moses) Exodus xiv. 30-xv. 18. There is some variation in the rites as to the inclusion of parts of these passages; anciently the Song was reserved for Sabbath afternoons (Rosh Hashanah, 31a).

The rubric on p. 33, ordaining that the passages from Chronicles and Nehemiah are "said *standing*," is derived from Nehemiah ix. 5: "Then the Levites...said Stand up and bless the Lord," whereupon follows our Nehemiah passage. From the context in Chronicles it is clear that the earlier part of the passage was also said *standing*. Curiously enough, in some rites it is customary to resume the sitting posture before the Nehemiah passage, which as we have seen ought most certainly to be said standing. So, too, in some rites the *Song of Moses* is said or sung standing, but this custom is not universal. For the "traditional" melody associated with this "Song at the Sea," a reference may be made to F. L. Cohen's article, *Jewish Encyclopedia*, ii. 188.

Page 36. *For the Kingdom is the Lord's* (כִּי לִי הַמְּלִיכָה). This passage is taken from Ps. xxii. 29; Obadiah i. 21; Zech. xiv. 9; and Deuteronomy vi. 4. It is identical with a passage in the Additional Service for the New Year (P.B. p. 248) and may be thence derived. Amram and Vitry already have it in the daily service at this place.

Praised be thy name (יְשַׁתַּבַּח). This paragraph is the benediction *after* reading the Psalms (or, in Talmudic phrase, "Verses of Sacred Song" בְּסוּגֵי דְּוִקְרָא), just as *Blessed be he who spake* (p. 16) is the benediction *before* reading the Psalms. On Sabbaths and Festivals the benediction is expanded by the addition of the section *The breath of every living being shall bless thy name* (נְשָׁמַת pages 125-127). There were special benedictions before and after the Hallel (Psalms cxiii.-cxviii.). See pages 219 and 224, in the notes to which further explanation is offered of the "Benediction of the Song"

as this last benediction is termed in the Talmud (Pesaḥim 118).

The paragraph before us (p. 36) is substantially the same in all rites, except for the conclusion, where variations are found. It is built up of the various Hebrew terms for praise and adoration; there are 15 such terms, and this is the number in Vitry and Abudarham.

The initials of the second to the fifth words of the paragraph form the name Solomon (שלמה), and Abudarham suggests an unknown Solomon as the author.

The Kaddish.

Page 37. *Magnified and sanctified be his great name.* This Aramaic prayer is known as the *Kaddish* (קדיש), an Aramaic adjective meaning *Holy*, used as a noun to mean *Sanctification*. A Hebrew noun from the same root is *Kedushah* (קדושה); this is applied to another doxology, that inserted in the *Amidah* (see P.B. pages 45, etc.). A third noun from the same root is *Kiddush* (קדוש) which is reserved for the Sanctification rite on Sabbaths and Festivals (P.B. pages 124, 230).

The Kaddish occurs in the P.B. in various forms: (1) The short or *half* Kaddish (חצי קדיש) as in the present case, p. 37; (2) the *full* Kaddish (קדיש שלם) as on p. 75; (3) the *Orphan's* Kaddish (קדיש יתום) as on p. 77; (4) the *Rabbinical* Kaddish (קדיש דרבנן) recited after the study of Rabbinical literature, as on p. 86; (5) the Kaddish of *Renewal* (קדיש לאתחלתא) used at Funerals, as on p. 321.

On the significance of the Kaddish for these various uses, see the subsequent notes on the pages cited.

Here (p. 37), and elsewhere in the liturgy, the Kaddish is introduced to mark the *end* of one of the principal sections of the service. It was in the first instance a doxology at the conclusion of the reading of the Bible or of the sermon. "The Kaddish has a remarkable history. Originally, it had no relation what-

soever to the prayers, and still less to the dead. It was the doxology recited by the teacher or preacher at the close of his discourse, when he was expected to dismiss the assembly with an allusion to the Messianic hope, derived especially from the Prophets and the Psalms" (Kohler). It was composed in Aramaic, for this was the language spoken by the Jews after the Babylonian exile, and it was held desirable that the doxology should be understood by those who were present at the discourses, but were little acquainted with Hebrew (*Tosaphot* to Berachoth 3 a, on the basis of Soṭah 49 a). The title of the doxology (*Kaddish*) is as old as the Tractate Sopherim (xvi. 12, xix. 1, xxi. 6, etc.), and the responses are older still. Some of its leading thoughts and expressions—the thoughts are pre-eminently similar in all versions of the Kaddish, though the expressions vary in the different rites—are derived from Scripture (e.g. Ezekiel xxxviii. 23) and from the Targum (Aramaic translation), as shown in detail in the Notes of Baer (p. 129).

This doxology easily passed from the School to the Synagogue, to whose services it was perfectly adapted both by its contents and its responses. "Seven times a day do I praise thee" said the Psalmist (cxix. 164) and the Gaonim based on this text the custom of reciting the Kaddish at least seven times daily.

Of the responses the following deserve especial note :

(1) *Amen* (אמן), is an adverb (from אָמַן = confirm, support), and means *verily, truly*. It is frequently used as a response in doxologies in the Bible (for references see notes on p. 33 above); the assembled people signify by it their firm assent to, and personal participation in, the sentiments which have been pronounced. *Amen* is perhaps the most widely-used word in the language of men. It is frequently on the lips of worshippers in Synagogue, Church and Mosque. *Public* worship still takes mainly the form that *one* speaks and the rest *respond*. Much religious importance was attached to the response *Amen* in Jewish worship, and the Rabbinic literature has much to urge on the subject. (See

article on *Amen* in *Jewish Quarterly Review*, vol. ix. 1). In large Synagogues, such as that in Alexandria, an official stood on a platform and waved a flag at the moment when the congregational *Amen* was to be uttered (Succah 51 b).

(2) *Let his great name be blessed for ever and to all eternity.* This response is frequently referred to in the Talmud (Berachoth 3 a, 21 b, etc.; Sabbath 119 b; Succah 39 a; Soṭah 49 a, etc.). It is partly derived from Daniel ii. 20.

(3) On other responses see notes on P.B., page 75.

The key-notes of the Kaddish are the glorification of God and the speedy expectation of his Kingdom. A fine analysis of the Jewish conception of the Kingdom of God is to be found in Dr Schechter's *Aspects of Rabbinic Theology* (chapters v.-vii.). In this conception of the Kingdom were included *national* ideas, for the restoration of Israel was a vital instrument for the establishment of God's Kingship on earth. The conception was also *ethical*. God's kingdom meant the reign of righteousness, and the furtherance of that reign was by means of moral and spiritual endeavour to better the life of man on earth. And the reign was *universal*, it did not affect Israel only. The "Kingship" passages in the liturgy always have this wide application; nothing in sacred prayer is more all-embracing than the "Kingship" paragraphs on pages 77, 101, and 249 of our Prayer Book. The doctrine of the Unity of God implies the universality of the dominion of the One King, and thus the *Shema* beginning as it does with the proclamation of the Unity is immediately followed by a response proclaiming his Kingship.

The Benedictions of the Shema.

Page 37. *Bless ye the Lord* (בְּרַכּוּ). This invocation to prayer, introducing the main part of the service (the *Shema* with its benedictions and the "Eighteen" blessings), is Biblical (Nehemiah ix. 5, cf. Eccus. xlv. 25, l. 22), and was regarded in the Rabbinical sources as a well-

established formula for calling the people to public prayer (Mishnah, Berachoth vii. 3; Talmud, *ibid.* 49 b). The addition of the italicised clause "*Bless ye the Lord who-is-to-be-blessed*" is ordained in the name of R. Ishmael (i.—ii. cent. C.E.) in the Mishnah just quoted; the insertion is designed to associate the Leader with the praise of God to which he summons his fellow-worshippers. The response of the congregation is based (by the Siphre, Deut. xxxii. 3) on the text: "When I call on the name of the Lord, ascribe ye greatness unto our God." In this and similar formulæ the verb translated *bless* has very much the same meaning as *praise*.

The passage which, as the rubric (p. 37) states, is said by the "Congregation in an undertone" is found in the Vitry, and is cited by Abudarham and the Tur (Orah Hayyim 57, 1) as a universal custom. Some authorities object to its inclusion. The passage, the opening phrases of which are the Hebrew equivalent of phrases in the Aramaic Kaddish, is compiled in part from Isaiah xlv. 6, Psalms lxviii. 5 and cxiii. 2. The readings vary in detail in the different rites. The practice of Cantors to prolong the melody in singing the first word of the invocation is in part due to the desire to allow the congregation time for reciting the long response.

There now follow the two Benedictions which lead up to the Shema. The Mishnah (Berachoth i. 4) attests the antiquity of these paragraphs, as well as of the paragraph that follows the Shema. "In the morning he recites two benedictions before the Shema, and one after it; and in the evening he recites two benedictions before the Shema and two after it." (On the evening benedictions see notes on P.B. p. 96.) The three morning benedictions are (a) a eulogy of God as creator of the light of day (P.B. p. 37), (b) a eulogy of God as giver of the Law (P.B. p. 39), and (c) an attestation of faith (following the Shema) including a eulogy of God as Redeemer of Israel from Egypt (P.B. pp. 42-44). For a full discussion of the problems connected with these

benedictions reference may be made to the articles of Drs Büchler, Blau, Elbogen and Liber in the *Revue des Études Juives*, vols. liii.-lix.

The Yoşer (Creator) Prayer.

Page 37. The first benediction (known from its opening word as *וְיֹרֵא*) runs: *Who formest light...and createst all things*, and is adapted from Isaiah xlv. 7, where however the text has "I form the light and create darkness, I make peace and *create evil*." In Isaiah there is possibly a protest against the Persian dualism (Ahuramazda was god of light and goodness, Ahriman was god of darkness and evil). The liturgical substitution of *all things* for *evil* in the last clause arose from a desire to use a more reverent or euphemistic expression (Berachoth 11 a). In Jewish theology there has been a general tendency to avoid ascribing evil directly to the divine creative activity. "From above proceeds only good," though man may convert it into evil. Nothing coming from God is in itself evil, even death and the lower passions may be agencies for good (Genesis Rabba ix.). Maimonides pronounced evil a negation, and therefore not susceptible of *creation* at all (*Guide*, iii. 10).

The praise of the Creator of light is supplemented by a more general eulogy of the divine power and beneficence as expressed in the daily renewal of the order of nature (Hagigah 12 b). The older liturgies, such as the Vitry, contain the whole of this long passage, with its angelic references, much as it appears in our P.B. But it was originally far shorter as may be seen from various Gaonic texts recovered from Cairo, and as Zunz clearly deduced from internal evidence (*Gottesdienstliche Vorträge*, p. 382).

The verse on the last line of P.B. page 37 *How manifold are thy works* is from Psalm civ. 24.

Page 38. *The blessed God...continually* (אל ברוך) down to (תמיד) contains 22 words in alphabetical acrostic. This did not form part of the original prayer. There are

traces of further alphabetical sequences in this section of P.B. Saadiah has some which are peculiar to his own Siddur (or Prayer Book).

He set the luminaries round about his strength may refer to the primeval light which shone beneath the Heavenly throne (Baer). Several phrases in this part of the P.B. are mystical, being similes derived from the poetical conception of the Throne and its attendant angelic hosts.

The chiefs of his hosts. The *chiefs* (פְּנִיּוֹת) is Biblical (1 Samuel xiv. 38 the *chiefs* of the people); it means literally *corners*. The same word is used of the corner-stone in Psalm cxviii. 22 (P.B. p. 223). The chiefs here would be the Archangels, especially Michael and Gabriel. The term *host* (אֲצָרָה)—used in this passage of the *Angels*—usually means an *army*, and the *heavenly host* may have originally been a metaphor derived from the *stars* regarded as arrayed in order of battle (*The stars in their courses fought against Sisera*, Judges v. 20). In polytheistic systems the heavenly host was the object of worship, but in Judaism it is merely a poetical metaphor for the heavenly bodies on the one hand, and the retinue of angels on the other.

The Angelology of the Prayer Book.

For a general account of Jewish angelology the reader may turn to the articles of Drs Blau and Kohler in the *Jewish Encyclopedia*, i. pp. 583-597. Attention will be here restricted to those aspects which find a place in our P.B. In other Synagogue rites (especially those of the Kabbalists) angels fill a greater rôle.

The Hebrew word rendered *angel* (מַלְאָךְ), like the Greek word *angelos* (ἄγγελος), means simply *messenger*. The term is applied in Scripture to the messengers sent by man to man (as in the case of the messengers—מַלְאָכָיו—despatched by Jacob to Esau, Genesis xxxii. 3), and the same word is expanded to include all the instruments of divine purpose, human and superhuman

beings, as well as the forces of nature. "He maketh the winds his messengers (מְלָאכָיו), his ministers (מְשָׁרְתָיו) flaming fire" (Ps. civ. 4, P.B. p. 177), a text which "may either affirm that God makes wind and fire serviceable to him for special missions (compare Ps. cxlviii. 8, P.B. p. 32) or that he gives wind and fire to his angels as the material of their manifestation, and as it were their assumption of a corporeal form, for the purpose of his activity within the world, which is mediated by means of them" (Delitzsch on Ps. civ.). In the Talmud it is suggested that the angels were formed out of fire (Hagigah 14a), for the fancy of poets naturally turns to the purest and most ethereal similes. The passing over of the *messenger* into what we understand by *angel* (a more or less superhuman being entrusted with a mission) is marked by the addition of the name of God, thus: *the angel of the Lord* (Genesis xxii. 11, P.B. p. 91), *sons of God* (which is a title for *angels* in Scripture (Job i. 6) and may be the real meaning of the words of Psalm xxi. 1—בְּנֵי אֱלֹהִים—rendered *children of the mighty* in P.B. pp. 111, 157). Again, the angels are described as the *holy ones* (Daniel viii. 13, P.B. p. 38, perhaps also P.B. pp. 45, 116); this expression is also used of saintly men who perform the angelic function of praise (P.B. pp. 73, 127, Ps. xvi. 3, P.B. p. 319), for God is sanctified "in heaven above and on the earth beneath" (P.B. p. 130). The angels are mostly (in our P.B. always) the instruments of the divine beneficence, they are charged by God to protect men (Ps. xci. 11, P.B. pp. 23, 294), just as Jacob speaks of the angel "who delivered me from all evil" (Genesis xlviii. 16, P.B. p. 296). The number of angels was great, Jacob meets a host of them (Gen. xxxii. 3, P.B. p. 310). Regarded as an organised body, the angels were distinguished into classes: *seraphim* (perhaps *fiery* creatures or winged *serpents*, Isaiah vi. 2, P.B. pp. 39, 160); *hayyoth* (*living* creatures, described in Ezekiel's vision ch. i, P.B. pp. 39, 129, 131, 146); *ophanim* (literally *wheels* who bear the

throne, Ezekiel i., P.B. pp. 39, 131); *cherubim* (the etymology is uncertain, but they were winged beings associated with the heavenly chariot in Ezekiel and with the Temple in Exodus xxv., 1 Kings vi., P.B. p. 100).

The only angels *named* in our P.B. are the four Archangels who are often found associated in the Apocalypses. They are (P.B. p. 297): Michael (Daniel x. 13, literally *Who is like God?* the tutelary prince of Israel, see *Jewish Encyclopedia*, viii. 535); Gabriel (Daniel viii.-ix., lit. *Man of God*, see *J.E.* v. 841); Uriel (lit. *Fire of God*, see *J.E.* xii. 383); and Rephael (Raphael, angel of *healing*, *J.E.* x. 317). Though the word *Saṭan* occurs in P.B. (pp. 7, 100, 114) it is not used as a particular personality; this is clear from the use of the same root (P.B. p. 55) in the general sense of an *adversary*. *Saṭan*, from a root apparently meaning to *oppose* or *hinder*, is personified as a special individual in the Prologue of the Book of Job, but he has no independent power, and is subservient to the divine will. From the third Christian century onwards, *Saṭan* played a part in Jewish demonology, but the whole conception has now no place in Judaism, except in popular folklore. In P.B. *Saṭan* is (as was indeed the case in earlier Rabbinic theology) mostly identical with the *evil impulse*, the lower passions which are a hindrance to man's pursuit of the nobler aims of life. It is against the dominance of this impulse that the Israelite still prays. (On *Saṭan* see L. Blau in *Jewish Encyclopedia*, xi. 68.)

The two main angelological ideas represented in our P.B. are (*a*) that the angels surround the "Chariot" and Throne (Ezekiel i., P.B. p. 129) as God's ministers (Ps. civ. 4, P.B. pp. 38, 130) and (*b*) that the angels—whose characteristics are brilliantly described in P.B. pp. 38 and 129—ecstatically proclaim the praises and holiness of God (Isaiah vi. and Ezekiel iii. cited in P.B. in the *Kedushah*, pp. 39, 45, 131, 137, 160). In this attribute of praise the angels perform the same duty as Nature herself (Psalms xix., xcvi., xcvi. etc., P.B. pp. 20, 109, 110, 129, 292). Man fulfils the same ideal function, in

this life and in the world hereafter. Finally, Jewish theology treats the angels as absolutely subordinate to God (P.B. p. 131), who is exalted above the *hayyoth* (P.B. pp. 129, 146); it is on God, and not on any angel, that Israel relies (P.B. p. 144). Various theories have been held by Jewish scholars as to the nature of the angels, but since the time of Maimonides the prevalent view has been to allegorise the conception and purify it of all material elements. (See I. Abrahams, *Aspects of Judaism*, p. 20.)

Page 38. *They all take upon themselves the yoke of the kingdom of heaven.* Here again the angels perform the duty which is also Israel's highest privilege. On the meaning of the *kingdom* see notes on P.B. p. 37. A word must be added as to the expression *yoke*. The term implies a sense of burden. The yoke of the kingdom and the yoke of the commandments are, indeed, not easy to bear. To bring God into the affairs of human life and to elevate that life unto God are ends only to be attained by strenuous endeavour. But the word *yoke* also implies a burden grudgingly borne. It is this element of the comparison that has no relevance in connection with the Jewish conception of the kingdom and the Law. The yoke is borne willingly, joyously; not as a badge of involuntary servitude but as the emblem of free service (Mishnah Aboth iii. 4 [6], P.B. p. 191).

Page 39. On the *Kedushah* or Sanctification, beginning *Holy, holy, holy*, see notes on P.B. pp. 45 and 73. The phrases of the *Kedushah*, being in Scripture angelic doxologies, are appropriately added in the present context. But the Babylonian Talmud (Berachoth 21 b) prohibits the *private* recitation of the *Kedushah*, and for this reason the *Kedushah* is introduced in the prayer when repeated aloud by the Precentor in the presence of a congregation. How then comes the *Kedushah* in the section (ויצַר) which belongs to private as well as to public devotion? One answer is that our liturgy reflects a Palestinian and not a Babylonian usage, for it is maintained that a

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different rule prevailed in *Palestine*, where the *Kedushah* may have been permitted during private prayer (T. J. Berachoth v. 4). This, however, is open to doubt. Another answer is that of the Gaon Amram (p. 4 a), who describes the introduction of the *Kedushah* in the private prayer as an innovation of the mediæval ecstasies known as the "riders on the Chariot," who had considerable influence on the liturgy (see P. Bloch in Brann's *Monatschrift*, xxxvii. esp. pp. 261, 305). It is possible that the whole long passage (P.B. p. 37, line 3 from foot to P.B. p. 39, line 10), between the two occurrences of the same phrase *who in his goodness reneweth the creation every day continually* (מְחַיֵּה בְּכָל-יוֹם תָּמִיד מֵעֲשֵׂה), is a later interpolation. (See further the notes on P.B. p. 73.)

The angels *give sanction to one another* (P.B. p. 38)—in token of their absorption in the general prerogative of praise, they repress their individualities and each acts in unison with the rest (Tanḥuma צי). *They offer* (lit. *give*) *pleasant melodies* (P.B. p. 39)—the combination of the verb *give* with the noun *song* is often found in Scripture, e.g. Job xxxv. 10 *who giveth songs in the night* (cited in Sabbath night hymn, P.B. p. 217).

The sentence *O cause a new light to shine upon Zion* (P.B. p. 38) is not found in the Spanish rite, and its inclusion was the subject of considerable controversy in the middle ages. Saadiah in particular was strongly opposed to it, as it breaks the line of thought, by introducing a petition for the future into a eulogy of the past and present. But it was natural to interpolate such petitions concerning Zion here and in the following section (where the prayer for the restoration to Zion is a later addition, cf. Zunz, op. cit. p. 282, and many Genizah texts).

The Ahabah (Love) Prayer.

Page 39. *With abounding love hast thou loved us.*
In the evening service (P.B. p. 96) another and shorter

form of this prayer opens with the words *With everlasting love hast thou loved us*. Both readings (אַהֲבָה רַבָּה and אַהֲבַת עוֹלָם) are cited in the Talmud (Berachoth 11 b). "I have loved thee with *an everlasting love*" says Jeremiah (xxxi. 3), and as this phrase is Scriptural, some rites (especially the Sephardic) always begin the paragraph with it both morning and evening. But there is, as Baer remarks, some convenience in varying the initial words in prayers of different contents, so as to make it easier to keep them distinct and memorise them. Compare similar differences in the forms (שְׁמִי שְׁלוֹם and אֲמִית) on P.B. pp. 42, 53, and 98.

The *Ahabah* prayer—one of the most beautiful in the liturgies of the world—probably belonged already to the service of the Temple. The two benedictions (for *Light* and *Law*) appropriately lead up to the Shema. Just as in Psalm xix. (P.B. p. 20), the poet first lauds the Creator of the Sun and then enlarges on the glory of the Law—first speaking of the might of God as manifested in his dominion over physical nature, then of his love revealed in spiritual communion with the heart of man—so we have in the two benedictions preceding the Shema first (יְוֹצֵר) a thanksgiving for natural light, then (אַהֲבָה) a thanksgiving for spiritual illumination. In this second prayer there is a characteristic union of the practical and the ideal. Israel entreats the merciful Father, out of his very love for the fathers and the children, to bestow a practical knowledge of his precepts, and a power to perform them. There is also a yearning for an inward sense of God, that each man's heart may be one and undivided (this is the sense of לֵב בָּרְבָנֵינוּ יֵהְיֶה—*make our heart whole*—Siphre Deut. § 32) in love and reverence (cf. Psalm lxxvi. 11). Israel's mission is at once a life and a creed, to obey the Law and proclaim the Unity, and Israel's salvation consists in, or at least is conditioned by, fulfilment of that mission. Another idea suggested by the words is this. They breathe the hope that the hearts of all

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Israel may be *united* in the love and fear of God, so that minor differences may not lessen the solidarity of Israel in its enthusiasm for the mission.

The Shema.

Page 40. The Shema, so called from the first word (שמע = *Hear!*), consists of three passages from the Pentateuch: Deut. vi. 4-9, Deut. xi. 13-21, and Num. xv. 37-41. The recitation of the Shema and the accompanying benedictions was part of the regular daily ritual of the Temple (Mishnah Tamid v. 1), and the custom was taken over by the Synagogue. The Shema (and the previous benedictions) were recited by Reader and Congregation either in alternate verses or in some other responsive form.

When the individual recites his prayer privately, he prefaces to the Shema the three words *God, faithful King!* (אל מלך נאמן). The initial letters of the Hebrew form the word *Amen!* (אמן), as already noted, in the Talmud (Sabbath 119 b). The true reason for the addition of these three words may be that the recitation of the first paragraph of the Shema was considered as the "reception of the yoke of the kingdom," just as the second paragraph was the "reception of the yoke of the commandments" (Mishnah Berachoth ii. 2). But the idea of the divine Kingship does not verbally occur throughout the three paragraphs of the Shema. The idea is introduced in the doxology which is interpolated after the first verse of the Shema, but this doxology (though now included in private prayer) belongs essentially to public worship, and in order to introduce the idea of *kingship* in the private recitation of the Shema, the invocation *God, faithful King!* may have been introduced. Baer, however, remarks (p. 81): "With these three words, the man who prays in private raises the number of words in the Shema from 245 to 248, which latter number corresponds to the 248 parts of the human frame (Tanhuma Kedoshim). He who

prays with the congregation does not say these words, for the repetition of the last two words of the Shema united to the first word of the next paragraph (ה' אֱלֹהֵינוּ אֶחָד) completes the number 248 in another way. And it is written in an old commentary (and in the Rokeah) that the worshipper, when uttering these three introductory words (*God, King, faithful*), shall intensely realise what the words imply: *God*—before the creation, *King* over all the world, *faithful* to give unto man immortality."

The Shema expresses "the fundamental truth of Israel's religion, the uniqueness and unity of God, and the fundamental duty founded upon it, viz. the devotion to him of the Israelite's whole being" (Driver).

Hear, O Israel: the Lord our God, the Lord is One. It is objected to this rendering that the repetition of the word *Lord* is unnecessary and unnatural. But it is not easy to find a better translation, though the *sense* of the verse is quite clear. The Anglican Version renders *Hear, O Israel: the Lord our God is one Lord*, which is similar to the rendering in Zunz's Bible *Hear, O Israel: the Eternal our God is a unique eternal Being*. Ibn Ezra has the good rendering, *Hear, O Israel: the Lord is our God, the Lord alone*. Another favourite version (that of the Greek) treats the sense as containing two distinct affirmations, *Hear, O Israel: the Lord is our God, the Lord is One*. This version is adopted by the Rashbam (R. Samuel ben Meir, 1085-1174, grandson of Rashi), and seems also to be implied in the explanation of the Midrash (Siphre ad loc.).

The doxology which follows (*Blessed be His name, whose glorious Kingdom is for ever and ever*) is not Biblical, but was regularly used in the Temple when the Tetragrammaton (which means the name of *four-letters* יהוה) was uttered. The Hebrew cannot be precisely rendered, but the phrase seems to have been developed as follows (Liber). First came simply *Blessed be the Lord for ever* (Ps. lxxxix. 53 בָּרוּךְ ה' לְעוֹלָם). Then, as the scruples against the common use of the Tetragram-

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maton increased, a paraphrase was substituted for the name of God, as is seen in an inscription of the 4th century B.C.E. : *Blessed be his name for ever* (בְּרוּךְ שְׁמוֹ לְעוֹלָם). This was further refined into : *Blessed be the name of his glory for ever* (Ps. lxxii. 19 בְּרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם), a form which the Targum Jonathan on Deut. vi. 4 cites in connection with the Shema. Finally the paraphrase went a step further and we attain the form now current (which may be preferably rendered not as in our P.B. but) *Blessed be the name of his glorious kingdom for ever and ever* (בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד). Thus the veneration for the name of God explains this progression in the paraphrastic forms chosen to replace it (as M. Liber suggests). But the final form is happy in including the idea of the *sovereignty* of God which is not otherwise expressed in the Shema. It has also been suggested that the formula was introduced by the Pharisaic opponents of Herod and the Sadducean priesthood in order to emphasise the belief in the sole sovereignty of God as against the aristocratic tendency to admit the sovereignty of the Cæsars (who also claimed divine honours). Parallel to this would be the contrast in two consecutive benedictions of the Amidah (P.B. p. 48) *Reign thou over us, O Lord, thou alone and the dominion of arrogance do thou uproot*, where the *dominion of arrogance* (מַלְכוּת זָרוֹן) may refer to the Roman Empire.

The proclamation of the Unity of God is followed by the enunciation of man's duty to love him. Here we have "the two great factors of the Religious Idea : God and Duty. Not belief alone, but belief ripening into loving obedience—this is the ideal. For faith in the supreme only attains its true purpose when it fulfils itself in the dedication of all our powers and faculties to his service" (M. Joseph). The Unity of God is the basis of the Jewish creed, the Love of God the basis of the Jewish life. This Love towards God was to be

exerted with heart, and soul, and might. "Feeling alone will not suffice; we need also will; and will alone does not suffice; it must be translated into deed" (Montefiore). The words embodying the basic dogma and duty of Judaism, regarded as the quintessence of the Law, were to be constantly in the Israelite's memory, and to be visibly written before his eyes. They were to be impressed on the young (יִצְוֶה = to *prick* in, *impress*, hence *teach diligently*), to be recited in worship morning and evening, and the Law, of which they formed the epitome, was to be the subject of conversation and study at all times. They were to be a sign upon the hand and frontlets between the eyes—a precept which received literal fulfilment in the wearing of *tephillin* (phylacteries) (on which see note on P.B. p. 14 above). They were also to be inscribed on the door-posts—an ordinance which gave rise to the *mezuzah* (lit. *door-post*, and thence the glass, wood, or metal case containing the first two paragraphs of the Shema: Deut. vi. 4-9, xi. 13-21). The ancient Egyptians wrote "lucky sentences" over the entrance of the house. The word *phylactery* is derived from the Greek and means *safeguard* or *amulet*, it is therefore an improper translation of the "frontlets" (later called *tephillin*) named in the Shema. For there is nothing of the idea of "lucky texts" in the *mezuzah*, or of amulet in the *tephillin*. The Jewish custom merely gives concrete form to abstract ideas. The Shema thus enshrines the fundamental *dogma* (Monotheism), the fundamental *duty* (Love), the fundamental *discipline* (Study of the Law), and the fundamental *method* (union of "Letter" and "Spirit") of the Jewish religion.

Page 41. The second paragraph of the Shema (Deut. xi. 13-21) repeats some of the characteristic passages of the first paragraph, but adds the doctrine of Retribution. Reward and Punishment are here both agricultural, and in particular refer to the rain. In a land so difficult to irrigate uniformly as Palestine, rain is absolutely necessary for the crops. (The *former rain* falls normally in the late Autumn, the *latter rain* in the

early Spring.) The last words of the paragraph *as the days of the heavens above the earth* mean, as long as the heavens endure above (or rest upon) the earth, i.e. in perpetuity. Judaism held that virtue was rewarded, but reward was not made the *motive* for virtue—the motive was love, a free enthusiasm towards obeying the will of God. More and more, too, the idea of reward was spiritualised. Two passages from the Mishnah (*Fathers* i. 3, ii. 21, P.B. pp. 184, 190) will make both these points clear. “Be not as servants who minister to their master upon the condition of receiving a reward,” but “know that the reward of the righteous will be in the time to come,” in blissful communion with the Eternal.

The third-paragraph of the Shema (Numbers xv. 37–41) ordains the wearing of *fringes* (on which see notes on P.B. p. 14). The fringes were to act as a reminder to hold the Law in constant remembrance, and thus they are similar in purpose with the *tephillin* and *mezuzah*, outward expressions of an inward thought. The paragraph was added to the Shema, in the evening as well as in the morning, for another reason. It contains a reference to the departure from Egypt, which (on the strength of such texts as Deut. xvi. 3) the Israelite was enjoined to remember both by day and night (the Mishnah Berachoth i. 5 thus interprets the phrase “*all the days of thy life*”).

The Redemption (Geullah) Prayer.

Page 42. The benediction that follows the Shema is known (Ber. 9 b) as the *Redemption* (הַגְּדָלָה) because after a reference to the Exodus it terminates with a eulogy of God as Redeemer. Thus the Benediction attaches itself to the last words of the third paragraph of the Shema. But it also attaches itself to the other two paragraphs. It is a profession of faith (הַשְׁמָחָה)—one of the few direct professions in the original Jewish

Prayer Book. *True and firm...good and beautiful is this thy word unto us for ever and ever...there is no God beside thee*, this is a profession of faith in the declaration of the Unity and the permanent validity of the Law as made in the first paragraph of the Shema. Then there is implied throughout the benediction a profession in the doctrine of Retribution which is formulated in the second paragraph of the Shema, indeed the profession is actually formulated in the words *Happy is the man who hearkeneth unto thy commandment, and layeth up thy Law and thy Word in his heart* and in the phrases immediately preceding these words. The very terms of this beautiful sentence (worthy of the Psalms themselves) are related to the second paragraph of the Shema: cf. *hearkeneth unto thy commandment with if ye hearken unto my commandment, and layeth up thy law and thy words in his heart with therefore shall ye lay up these my words in your heart*. The benediction is referred to in the Mishnah and Talmud (Tamid v., Berachoth 12, 13), but no doubt the text was originally much shorter; Zunz (op. cit. 383) concludes that the primitive form only contained 45 (Hebrew) words. As it is, the wording varies considerably in the different rites. There are included actual quotations (Exodus xv. 11, 18) and reminiscences (בִּיָּד *firm* is an Aramaic word, Daniel ii. 45) of Scriptural texts. Most of the *additions* must have been introduced early into the primitive form. The similarity of this part of the liturgy, as well as of the "Eighteen" Benedictions that follow, to the style and beauty of the Biblical Hebrew is a strong confirmation of its antiquity.

The "Eighteen" Benedictions or Amidah.

The "Eighteen" Benedictions were so named (Mishnah Berachoth iv. 3) from the time of R. Gamaliel, at the end of the first century of the current era. Previously there had been *seventeen* paragraphs, and under Gamaliel's direction an *eighteenth* was added

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(T. J. Berachoth, ii. 4). This addition was the paragraph directed against sectarians. In the current form of the prayer there are *nineteen* benedictions, owing to the division into two of the fourteenth benediction (P.B. p. 49). Nevertheless the former name survives, and the prayer is still spoken of as the "Eighteen" (עֶשְׁרֵה עֲשָׂרָה), though sometimes it is called the Nineteen (Ginzberg, *Geonica* ii. 116). Another view (based on T. B. Megillah 17 b) is that previously to R. Gamaliel there were already *eighteen* benedictions, and he it was that amplified them into *nineteen*. (The *former* view is powerfully maintained by Dr Elbogen in Brann's *Monatsschrift* xlvi.)

In the Mishnah and the earlier sources generally, the "Eighteen" Benedictions are also designated simply *Prayer* (תַּפִּלָּה), a title well-deserved on the ground of antiquity and importance. Another common title (*Amidah*) is derived from the *standing* attitude appropriate to devotion. "Standing (עֹמֵד) means Prayer" says the Talmud (Berachoth 26 b). Now, while it was in ancient as in modern times usual to recite the Shema in a sitting posture, the Reader rose from his seat and *passed to the front of the Ark* (containing the Scrolls) in order to recite the "Eighteen" Benedictions (Mishnah Berachoth v. 1, Megillah iv. and often). In some of the ancient Synagogues the Ark was placed a little deeper than the floor, and the Precentor *descended* to recite the "Eighteen" Benedictions (Mishnah Taanith iii. 2), a practice associated by some authorities with the text (Ps. cxxx. 1) *Out of the depths have I called unto thee, O Lord*. At all events, the title *Amidah* for the "Eighteen" Benedictions has been adopted by the Sephardim, and is used commonly in our P.B. (as in the rubric p. 44). It has the advantage that it obviates the inconvenience of describing as "Eighteen" a prayer which now consists of "nineteen" paragraphs, and the term *Amidah* will therefore be used throughout these notes.

At all the chief prayers—on week-days, Sabbaths, fasts, and festivals—an *Amidah* occupies a central

position. The various Amidah prayers differ in many particulars, but they all have certain fixed features. The first three and the last three Benedictions are practically the same on all occasions. There can be no doubt but that these six Benedictions are very old in their primitive content, perhaps they originated early in the history of the Second Temple. The Priests recited some at least of these six Benedictions daily with the Decalogue and the Shema (Mishnah Tamid v. 1, Rosh Hashanah iv. 5); some, indeed, are cited in the Mishnah under specific designations which unmistakably carry us back to the Temple services. It is, further, practically certain that most of the other intermediate Benedictions are also old, and that in substance they may belong to the Maccabean age. It is the opinion of several competent scholars that the Amidah is rather older than that period, for the Psalm discovered in the Hebrew text of Sirach (Ecclesiasticus li. 12 ff.) was imitated from, and not the source of, the Amidah (see in particular Marmorstein in the *Zeitschrift für die alttestamentliche Wissenschaft* xxix. 287). The date of Sirach is uncertain, but the *latest* possible date is the beginning of the second century B.C.E. This claim for antiquity is confirmed by the contents and style of the Amidah. On the former point more will be said below in the notes on the various Benedictions. As to the style, each benediction, in the original form, was constructed on a regular rhythmic scheme, such as we find in the older Hebrew poetry. Each paragraph consisted of *two* balanced members, followed by a Benediction. (See Dalman, *Die Worte* etc., p. 299, who bases his conclusions on such Palestinian texts as that published by S. Schechter in the *Jewish Quarterly Review* x. 654.)

There are three groups of Benedictions in the daily Amidah: (a) Three Blessings of *Praise* (i.-iii.); (b) Twelve (now thirteen) Blessings containing *Petitions* (iv.-xvi.); and (c) Three Blessings of *Thanks* (xvii.-xix.).

The Amidah is not a mere collection of independent

paragraphs loosely strung together. There is a logical order in its arrangement. First eulogy, then petition, then thanksgiving—that is the general scheme. The logical sequence can be carried further. The appeal to the historic sense (to the God of the fathers) is reinforced by an appeal to nature—to life and death—as revealing the Sovereign of the Universe, whose holiness heaven and earth proclaim. Then come the specific Petitions on which Jehuda Halevi writes (*Cusari* iii. 19) in substance as follows: "It is right to set the prayer for Understanding in the first place, for it is by means of his intellect that man is brought near to God, and it is for this reason that the prayer for Repentance follows the one for Understanding, viz. to teach us that our Understanding should be applied to the Law and service of God. And because man, in spite of his reason, is led into temptation and sin, he prays for Forgiveness, and joins, with this Benediction, another for Redemption, which can only be brought about by Forgiveness of sin. Then he prays for Health of body and soul, and then for bodily and spiritual Support. Afterwards he prays for the Regathering of Israel, for the appointment of Righteous Judges, for the Downfall of presumptuous sinners, and the Prosperity of the just and the good. Then follow the Benedictions for the Rebuilding of Jerusalem, for the House of David, and finally for the Hearing of Prayer. And he concludes his Prayer with Benedictions for the Restoration of the Divine Glory which we hope to behold as did our fathers of old, and then he should bow down as if he were indeed in God's presence, as Israel bowed down when they beheld the Divine Glory, and he should utter Thanksgiving to God for all his Goodness, and conclude his prayer with the Benediction for Peace, that he may in a tranquil spirit depart from the Divine Presence" (cf. J. F. Stern, *The Eighteen Benedictions*, pp. 12, 13).

The Amidah is introduced (P.B. p. 44) by the appropriate verse *O Lord open thou my lips* (Ps. li. 17), and is followed (P.B. p. 54) by the equally suitable

citation *Let the words of my mouth...be acceptable before thee* (Psalm xix. 15). The use of these texts goes back to the third century (R. Johanan).

Page 44. Benediction i. is termed in the Mishnah (Rosh Hashanah iv. 5) *Fathers* (אבות), from its contents, the three Patriarchs being named, and God eulogised as *God of our fathers*. Phrases are introduced from the following Scriptural texts: Exod. iii. 15; Deut. x. 17 and Neh. ix. 32; Genesis xiv. 19; Isaiah lxiii. 7; Genesis xiv. 20; Leviticus xxvi. 42 or Exodus xxxiv. 7; Exodus xxxii. 13; Isaiah lix. 20; Genesis xv. 1.

Who rememberest the pious deeds of the patriarchs. The piety of the fathers is often pleaded in behalf of their descendants, and the Messianic hope is here attached to this "piety." The idea binds the generations of Israel together with a threefold cord of love, duty and hope. On the idea of the *Merit of the Fathers* זכות אבות see S. Levy, *Original Virtue*, p. 14.

Remember us unto Life (זכרנו לחיים); this was inserted in the Gaonic age for recitation during the Penitential period, from the New Year to the Day of Atonement (the first ten days of Tishri). On the phrase *Book of Life* see note on P.B. p. 56.

Benediction ii. is aptly termed (Mishnah Rosh Hashanah iv. 5) *Powers* (גבורות); it recites God's sustenance of the living and resurrection of the dead. In its primitive form, this Benediction probably referred to the Omnipotence of God in more general terms, but when the Sadducees disputed the resurrection, the Pharisees (perhaps in the reign of John Hyrcanus 135-104 B.C.E.) introduced into the Amidah this emphatic statement of belief in the dogma. (The Scriptural passages are: Isaiah lxiii. 3; Ps. cxlv. 14; Ps. cxlvi. 7, 8; Ps. xiv. 6, 7; Daniel xii. 2; 1 Sam. ii. 6.)

Among the "powers" of God are included natural laws, and in particular the due ordering of the wind and the rain. Hence God is eulogised for *causing the wind to blow and the rain to fall* (Mishnah Taanith i. 1). As

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the rain fell in Palestine between Tabernacles and Passover this phrase is only inserted between those dates. In the summer the Sephardim (but not the "Germans") use a different formula *causing the dew to descend*, as suggested in the Palestinian Talmud. Another insertion (dating from the Gaonic period) is also made in this paragraph (*Who is like unto thee, Father of mercy*) for use in the Penitential period. All the insertions for the Penitential period contain a special prayer for *life*. (See note on P.B. p. 56.)

Page 45. Benediction iii is termed in the Mishnah (Rosh Hashanah iv. 5) the *Sanctification of the Name of God* (קְדוּשַׁת הַשֵּׁם). The paragraph usually terminates with the words *the holy God*, but during the Penitential period, when man as it were stands in judgment before his Sovereign, the termination is modified to *the holy King* (Berachoth 12 b).

The Kedushah.

In the public service, during the audible repetition of the Amidah (or during the single audible recitation of the beginning and end), there is at this point introduced the *Kedushah* (קְדוּשָׁה) or Sanctification (Berachoth 21 b), part of which has already been said before the Shema (P.B. p. 39). For the references to the angelic choir see note on Angelology above.

Holy, holy, holy, God's holiness is proclaimed, and with it the correlative God's glory, *the fulness of the whole earth is his glory* (this is the literal translation of the Hebrew, which is taken from Isaiah vi. 3). God is "Maker of heaven and earth, and the wealth and beauty of all the world is his glory. So universal an ascription of glory is the proper parallel to that of the absolute Godhead, which is implied in holiness" (G. A. Smith).

Blessed be the glory of the Lord from his place (Ezekiel iii. 12). This is not easily interpreted, though the compiler of the Kedushah perhaps took it to mean *from his place*, i.e. *from heaven*. In Ezekiel, the phrase

occurs in connection with the vision of the heavenly chariot, and the phrase "from his (or its) place" may mean "when the chariot rose from its place" (so Luzzatto). But other Jewish commentators interpret *from its place* to mean *though the glory had left its place*, and had departed from the sanctuary. The Glory of the Lord is universal, it transcends all local conditions, and though the Temple was in ruins, the Glory of the Lord was still everywhere manifest. This view brings the second response into line with the first, whilst the third (*The Lord shall reign for ever, thy God, O Zion, unto all generations. Hallelujah!*) rounds off the whole pæan of glorification by proclaiming the *eternal* kingship of the God of Zion. This third response is from Psalm cxlvi. 10; and the verse is cited from the Hagiographa, i.e. the "Holy Words" (or *Cethubim* = Writings), the third division of the Hebrew Bible (Law, Prophets, and Writings).

The passage (P.B. p. 46) beginning *Unto all generations we will declare thy greatness* (לְדֹר וְדֹר)—based on phrases from Ps. cxlv. and Isaiah lix. 21 and Joshua i. 8—is, in the German rite, the Precentor's substitute for the third benediction (P.B. p. 45) *Thou art holy* (אַתָּה קָדוֹשׁ). It occurs in the form of prayer recorded by Maimonides, and also in Amram and Vitry.

This completes the first Group of three Benedictions of Praise in which God is glorified for his Love, his Might and his Holiness. After praise comes petition, says the Talmud (Ber. 32). The next Group of thirteen (originally twelve) Benedictions consists, then, of Petitions, which however are rounded off into doxologies, for each paragraph terminates in a eulogistic proclamation of the divine attribute to which, in the preceding lines, appeal has been made.

Page 46. Benediction iv, the prayer for *Understanding or Knowledge* (אַתָּה חֵיוֹן), may be compared with Solomon's petition in 1 Kings iii. 7. It is a characteristic element in the Jewish idealism. The Mind must be used in the Service of God, and Knowledge is also in itself a good.

The *knowledge* specially referred to is, however, knowledge of the good. This is shown clearly in the passage interpolated on Saturday nights *Thou hast favoured us with a knowledge of thy Law* (אַתָּה הוֹנֵנָתָנוּ, Mishnah Ber. v. 2). In the Talmud (Ber. 33 a), as in this passage, knowledge of the Law, obedience to its precepts, are associated with the prayer that the coming week may be passed in peace, in freedom from sin and in attachment to the fear of God. On the *Separation* (הַבְּדִלָּה) prayers marking the distinction between Sabbaths and work-days, see notes on P.B. p. 216.

Benediction v., page 46 (הַיְשִׁיבֵנוּ), is a prayer of *Repentance* (תְּשִׁיבָה, lit. *Return*). See Lamentations v. 21. Over and above a sense of sin and a feeling of contrition, active *return* from the wrong to the right path is needed in order to make repentance complete. But God holds out his hand to man, and pardons though man's efforts towards amendment be feeble. Hence

Benediction vi., page 46 (סִלַּח לָנוּ), is a prayer for *Pardon* (סִלְיָה)—a word which also denotes *hymns* or *prayers for pardon*. On Fast-days such prayers (*selihoth*) are inserted at this point. There is no bound to the fatherly grace of God, for he *doth abundantly forgive*. Thus the benediction terminates in the language of Isaiah lv. 7.

Page 47. Benediction vii. (רָצָה). This prayer for *Redemption* is regarded by Zunz (op. cit. 366) as partly superfluous and partly misplaced. But it may be justified in this way. "In the Benediction that precedes we pray for forgiveness of sin. But sin is not always forgiven, punishment sometimes befalls the sinner, in fact sin itself is a punishment. The affliction referred to in this Benediction is a spiritual affliction, a guilty conscience, if you like" (Stern). On the other hand, the phrase *plead our cause* seems more compatible with Zunz's view that the Benediction was composed in a time of material national sorrow, in the time of Antiochus IV. or of Pompey. The phraseology is derived from Ps. cxix. 153, 154, cf. Jeremiah l. 34 ;

the *singular* of the Psalmic texts is turned into a liturgical *plural*.

On Fast-days a fuller expression of distress is introduced: *Answer us* (אננו), an invocation which in essence is cited several times in Mishnah Taanith ii. 4 (cf. T. B. Taanith 11 b, 13 b).

Benediction viii., page 47 (ברכאנו), is a prayer for bodily health, based on Jeremiah xvii. 14 (with a substitution of the *plural* for the *singular*). Compare also Jeremiah xxx. 17. In this section it is usual to introduce prayers for the recovery of individuals specifically named. The termination of the benediction varies; in the Palestinian Talmud it runs *who healest the sick*; and in the Babylonian, *who healest the sick of thy people Israel* (Sabbath 12 a).

Benediction ix., page 47 (ברך), is the *Blessing of the Years* (as it is called in the Mishnah Berachoth v. 2). It goes back to the period when Israel still dwelt in Palestine, and agriculture was the staple occupation of the people. The insertion of the phrase *Give dew and rain for a blessing* is made in winter (from the sixtieth day after the autumnal equinox, the 3rd or 4th of December, until the first day of Passover). In the Summer no such interpolation is made in the German rite; the Sephardic has two distinct forms of the Benediction for Summer and Winter use. The Mishnah notifies that whereas the *praise* of God as rain-giver was to be inserted in the *second* benediction (see notes above on P.B. p. 44) the actual *petition* for rain was prescribed for the *ninth* benediction.

Page 48. Benediction x. (ברך), is the prayer for the *re-gathering of the exiles* (Megillah 17 b). It was at one time thought that such prayers must necessarily be of later date than the destruction of the Temple by the Romans (70 C.E.). But throughout the period of the Second Temple there was a vast diaspora, or scattering of Israel in various lands, especially Babylonia and Egypt. Such settlements were a cause of pride to some, "outposts of the true faith among the heathen, seed-

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plants of a universal church." But to others (e.g. Sirach, xxxvi. 11) the same fact bore a different aspect, and the concentration of Israel and its re-union on the sacred soil were regarded as an object of prayer. This Benediction, like that which follows, may well have been composed in the Maccabean period. The phraseology of the paragraph is derived from Isaiah xxvii. 13; cf. also Isaiah xi. 12.

Benediction xi., page 48 (הַשִּׁיבָה). Like the preceding this Benediction is a national prayer, but passes over into an ideal petition for the righteous reign of God, as distinct from the oppressive government of men. It may be that the petition is for the restoration of political autonomy, but it seems more probable that the significance is Messianic. This benediction is cited in the Talmud, Megillah 17 b. Some of the phraseology is derived from Isaiah i. 26.

In the Penitential season the termination is *King of Judgment* (Ber. 12 b). The Hebrew is unusual, for a noun in the construct state does not take the article (we should expect מֶלֶךְ הַמִּשְׁפָּט and not הַמֶּלֶךְ הַמִּשְׁפָּט). There are, however, analogies for the exceptional use of the article as in Joshua iii. 14 (אֲרוֹן הַבְּרִית for הָאֲרוֹן הַבְּרִית, *the ark of the covenant*). Some, however, translate "The King! The Judgment!" invoking God as King and as Judgment (so Abudarham and other authorities).

Page 48. Benediction xii. This Benediction (וְלַמְלָכִים) is usually regarded as the latest section of the Amidah, according to one view completing the Amidah to *eighteen* Benedictions. Its original form and meaning cannot be clearly ascertained. At Jabneh, somewhat before the year 100 C.E., Samuel the Younger composed or quoted this benediction at the request of R. Gamaliel (Ber. 28 a). It was directed against antinomians—those who rejected or neglected the Law—and also against sectarians (*Minim*) within the Synagogue. The statement which originated with Justin Martyr that the paragraph is an imprecation against Christians in general has no foundation whatever (see Joel, *Blicke* i. 26, 29;

Graetz, *Geschichte* iv. note 11; Elbogen, *Monatsschrift* xlv. p. 353). The sectarians attacked were, beyond question, Jews; and the attack, though painful, was provoked on the one hand by the propaganda of the sectarians and on the other by their injurious machinations. The text has been modified again and again owing to the whims of censors. The opening word in our P.B. *slanderers* (מְלִשְׁנִים Proverbs xxx. 10) is a comparatively late substitution. This again refers to disloyal Jews, who often in the Middle Ages, having left the Synagogue, slandered their former brethren and instigated persecutions against them.

Benediction xiii, page 48 (עַל-הַצְדִּיקִים), in contrast to the preceding denunciation of sectaries, is a eulogy of the righteous community as it became organised under the enthusiastic impulses of the Maccabean heroism. In that case the *remnant of their scribes* might refer to the Pharisaic leaders who escaped the persecution of Alexander Jannæus (103—76 B.C.E.). The terms *ṣaddikim*, *ḥassidim*, and *sopherim* have an antique colour. The *proselytes of righteousness* were converts who completely accepted the Jewish creed and life; these were accounted among the righteous, and were fully qualified to figure among the *elders* (perhaps members of the Sanhedrin or Great Court) and the *scribes* (the name given to the Jewish teachers in the epoch subsequent to Simon the Just).

Page 49. Benedictions xiv. and xv. These two paragraphs (אֶת-צִמְחַת דָּוִד וְלִירוּשָׁלַם and אֶת-צִמְחַת דָּוִד) were perhaps originally *one*, though the terminations are both found in Sirach's Psalm referred to above (Ecclus. li. 12). At all events, they are probably pre-Maccabean, and originally referred not to the rebuilding of Jerusalem but to its building, and to its continued enjoyment of the Divine Presence. After the destruction, the contents were modified to refer to the rebuilding. The connection between the Davidic tradition and the coming of the Messianic age was strengthened in the last century of the Temple's existence.

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There had been a break in the Davidic line when the Hasmoneans—a Priestly house—assumed the throne, and this change became intolerable when the Herods usurped the royal dignity.

The passage *Comfort...the mourners of Zion* (נַחֵם) is added on the afternoon of the Fast of the Ninth of Ab. It is cited in the Palestinian Talmud (Berachoth iv. 3). Quite appropriately there is a reference to the devastating work of the Roman *Legions* (לְגִיּוֹנוֹת), three of which were with Titus at the investment of Jerusalem.

Benediction xvi, page 49. This is a general petition (שְׂמַע קוֹלֵנוּ) that the Prayer may be accepted in favour, and aptly concludes the section. It is permitted to add any private petitions in this Benediction (Abodah Zarah 8 a). The termination of this paragraph is from Psalm lxv. 3.

Page 50. Benediction xvii. This Benediction (רְצֵה) is termed *Service* (עֲבוֹדָה) in the Mishnah (Yoma vii. 1); *Service* meant in the first instance the Temple ritual, but afterwards was extended to mean worship generally. It is one of the oldest paragraphs in the Amidah, and was recited daily by the Priests and also by the High-Priest on the Day of Atonement. Though the Benediction is in the *form* of a Petition, it was regarded as an expression of praise, and thus is not *numbered* in the section of Petitions. The wording was naturally different in Temple times, for the words *Restore the service to the oracle of thy house* imply that the sacrifices had ceased. Similarly, in place of the final phrase, *Who restorest thy Divine Presence unto Zion* (P.B. p. 51), the older form ran either as in Sirach *who hast chosen Zion* or *Thee alone do we serve in reverence*, a form still preserved in the Festival services.

The additional paragraph (יְעֹלֶה וְיִבֵּא), included on New Moons and Festivals, is alluded to in the Talmud (Berachoth 29 b; cf. Tos. Ber. iii. 10, Sopherim xix. 7).

And may our eyes behold thy return (וְנִתְחַיֶּה) is paralleled by Micah iv. 11. *Thy divine presence—*

Shechinah (שְׁכִינָה), literally *the dwelling*, is "the majestic presence or manifestation of God which has descended to *dwell* among men" (L. Blau). The phrase was used to avoid anthropomorphism, to escape from the necessity of attributing certain actions directly to God. The Targum preferred to speak of God's "Word" or "Glory" in such contexts. The *Shechinah* was another term so employed, but whereas the "Word" or "Logos" has an intellectual connotation, the *Shechinah* rather expresses *feeling*, and is applied to God often in his attribute of Love as well as in the sense of source of *inspiration*. (For a full discussion of the term *Shechinah* see J. Abelson, *The Immanence of God in Rabbinic Literature*, pp. 77 seq.)

Page 51. Benediction xviii. This Benediction beginning *We give thanks unto thee* (מוֹדִים) is referred to in the Mishnah (R. Hash. iv. 5) under the title Thanksgiving (הוֹדָאָה), and like the preceding was part of the priestly ritual. There have no doubt been additions made to the original form. A shorter form of the benediction (P.B. p. 51 in the smaller type) is also known as the *Modim of the Rabbis*, because it is a passage compounded of several Rabbinical prayers (Baer, p. 100). The Rabbis used various brief formulæ of this nature (Soṭah 40a).

On Purim and Hanuccah (the feasts of Esther and of the Maccabean Dedication) eulogies are added beginning *We thank thee for the miracles* (עַל הַנִּסִּים), a formula mentioned in Sopherim (xx. 8). The story of Purim is derived from the Book of Esther. The story of Hanuccah is a condensed account of the Maccabean revolt, on which see notes to P.B. p. 274. The only difficulty is presented by the opening words *In the days of the Hasmonean, Mattathias son of Joshua the High Priest, and his sons*. Mattathias, the leader of the revolt against Antiochus IV., and father of Judas Maccabeus, did not belong to the High Priestly family, but the epithet may refer to the fact that his son Simon became High Priest in 141 B.C.E. But the inclusion of Hashmonai (in P.B.

rendered Hasmonean) is not clear. Hashmonai was probably a remote ancestor of Mattathias. But in the Rabbinic sources he is sometimes treated as the father of Mattathias, sometimes as identical with him. In a third tradition Mattathias and Hashmonai were relatives and contemporaries. In Sopherim (xx. 8) occurs the reading "Mattathias son of Johanan, the high priest, and Hashmonai and his sons." Dr Krauss (*Jewish Encyclopedia*, 378) comments: "The conjunction *and* must originally have stood also in the liturgical formula fixed for Hanuccah, so that Mattathias and Hashmonai are to be regarded as independent heroes who lived in the same period and were probably relatives." If this be the true solution of the difficulty, the translation in P.B. must be amended to *In the days of Mattathias son of Johanan, the High Priest, and of Hashmonai and his sons.*

Page 53. Benediction xix. This Benediction (שִׁים שְׁלוֹם) is termed in the Mishnah the *Blessing of the Priests*. The priestly benediction (Numbers vi. 22) was daily recited in the Temple. On Festivals the descendants of the priestly families (Cohanim) still recite the passage. But whereas in the Temple the Tetragrammaton was pronounced, the word *Lord* (אֲדֹנָי) is now substituted. In the services for week-days and sabbaths the liturgy substitutes for the benediction of the priests the paragraph *Our God...bless us with the threefold blessing*. This is found in the Gaonic ritual (Amram 12 a, also Vitry, p. 67). In Saadiah's Prayer Book (Bondi, p. 17) the Cohanim spoke the benediction also on week-days.

In the introductory words, the Prayer Book describes the priestly benediction as *threefold* (הַקְשָׁלָּה). The same word also means *repeated for a third time* (cf. P.B. p. 215 line 2, in the saying of R. Johanan). But here (as Baer points out p. 102) the word is employed in a sense parallel to that found in Ecclesiastes iv. 12, where mention is made of a *threefold cord* (הַחֹט הַקְשָׁלָּה), i.e. a cord composed of three separate strands. So the priestly benediction consists of *three* clauses, combined into a unity.

(i) *The Lord bless thee and keep thee*, positively bless thee with material gifts (e.g. good harvests), and negatively bless thee with protection against the dangers which destroy or impede the gifts (e.g. droughts and raids). Or as the Midrash (Sifre) paraphrases the clause: May the Lord bless thee with possessions and keep thee with possessions. The same Midrash, however, points out that the blessing and preservation may have a more general sense, passing beyond the material to the spiritual. This is more clearly the case in the *second* clause.

(ii) *The Lord make his face to shine upon thee and be gracious unto thee.* "The light or brightness of the face is the sign of inward pleasure, and when turned towards or upon anyone, of a favourable disposition to him; two men reporting to R. Johanan that R. Abbahu had found treasure, and asked why they did so, replied: Because his face shines (Pesikta de R. Cahana, 38a). In the sixteenth chapter of Proverbs (verse 15) the *light of the king's countenance* is parallel to his *favour*, and antithetical to *wrath*" (G. B. Gray). This metaphor from human favour was applied to God, without fear of anthropomorphic suggestion, it being fully established in Israel's mind that it was impossible to see the actual face of God (Exod. xxxiii. 20), though the phrase *face to face* was used of Moses to express the uniqueness of his communion with the Deity (Deut. xxxiv. 10), and of all Israel, through Moses, to convey the special solemnity of the Sinaitic revelation (Deut. v. 4). In accord with the metaphor as thus explained the phrase *and be gracious unto thee* (וְיִרְחַם) would mean, as many render it, *and favour thee*. But, as the Siphre remarks, this favour transcends material things and implies the gift of knowledge and moral insight, just as the light of God's countenance in the same clause connotes the light of the Shechinah, an inner illumination corresponding to outward favour. Then we reach the culmination in the *third* clause.

(iii) *The Lord turn (literally lift up) his face unto*

thee and give thee peace. The phrase *lift up his countenance* is nowhere else used in the Bible of God, but the Scriptures in other passages imply it. *Thou didst hide thy face, I was confounded* (Psalm xxx. 8) would need as a correlative the metaphor that the lifting up of the divine countenance, when turned towards man, would signify a state of hope and tranquillity in man's heart. This state is described in the final words of the clause *and give thee peace*—peace of external circumstance and peace of soul, a perfect harmony between the individual and the world, between Israel and God. (The Hebrew *shalom*—from the verb *shalem* “to be perfect”—means completeness, hence harmony, welfare, peace.) As Kautzsch happily summarises the priestly benediction: “In beautiful climax it leads in three clauses from the petition for material blessing and protection, to that for the favour of God as spiritual blessing, and finally to the petition for the bestowal of the *shalom*, the peace or welfare in which all material and spiritual well-being is comprehended.”

The liturgical prayer for peace which follows has two forms. The one (שְׁלֹם) is cited in the Talmud Megillah 18. The other (שְׁלֹם רַב) is not found earlier than R. Eliakim of Speyer (11th cent.). The prayer naturally follows on the Priestly benedictions which end *the Lord...give thee peace.*

Page 54. The beautiful meditation *O my God! Guard my tongue from evil and my lips from speaking guile* (אַלְהֵי נִצְוֹר) is cited in the Talmud (Berachoth 17). It was an *individual* meditation (it is throughout in the *singular*) and is therefore prayed silently. It is a noble expression of patience under trial (cf. Isaiah liii. 7). The Rabbis often express their admiration for one who makes no retort to those who assail him (Sabbath 88 b). The first line of the meditation is taken from the Scriptures with an interesting modification. In the liturgy the words are a prayer, in the Scripture an exhortation. The text (Psalm xxxiv. 14) runs: *Guard*

thy tongue from evil and thy lips from speaking guile, and the words are a monition to man to direct his impulses aright. "But though the choice of good or evil is in the hands of man, yet he entreats God to help him in choosing the good" (Abudarham).

The last lines on page 54 are a further prayer for the rebuilding of the Temple and the restoration of the sacrifices. The last sentence (וְיִשְׂרָאֵל) is quoted from Malachi iii. 4.

The name Jerusalem.

Page 54. It will be noted that in the Hebrew of this citation from Malachi the name for Jerusalem though *punctuated* to be read *Yerushalayim* is printed *defectively* (to use the technical term) without the letter *yod* (ירושלם). The same *defective* spelling will be found elsewhere in our P.B. where passages are cited from the Bible (see e.g. P.B. p. 179). On the other hand, the *full* spelling, with the letter *yod*, occurs in our P.B. in the non-Biblical passages (see e.g. P.B. p. 49). Both spellings occur on the Hebrew coins, and the fuller form occurs *five* (according to other authorities *three*) times in the accepted (Masoretic) text of the Scriptures. The familiar English name Jerusalem comes from the Septuagint Greek Version and the Targum. On the Tell Amarna cuneiform tablets (dating from about 1400 B.C.E.) the city is called Uru-salim, meaning according to some Assyriologists City of Salim or Shalem. Others interpret the word to mean Possession or Foundation of Peace. The Midrash (Genesis Rabba § lvi.) explains it as a combination of two names of the place: *Yireh* (Genesis xxii. 14) and *Shalem* (Genesis xiv. 18). It must be observed that the Massoretic *pronunciation* (even when the consonantal spelling is *defective*) always is *Yerushalayim*, and the word is so *pointed* in the quotation from Malachi, and in all other Biblical citations. As to the significance of the termination *ayim* opinions differ. Barth holds that it is a *local* form;

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others that it is a *dual* form, pointing to the double city, ancient Jerusalem being built on two hills.

The shortened Amidah.

Page 55. A shorter or concentrated form of the intermediate benedictions of the Amidah is referred to in the Mishnah (Berachoth iv. 3-4). The accepted view is that in the shorter form, the first three and the last three benedictions were said as in the longer form, but in place of the 12 (or 13) intermediate benedictions one paragraph (הַכְּבִינִי), compiled with extraordinary skill, was substituted (T. B. Berachoth 29, where also other views are expressed). The version of our P.B. is taken from the Talmudic passage just cited; there are somewhat different forms in the Palestinian Talmud (Ber. iv. § 3) and other authorities. An interesting reference to the shortened Amidah is made in Maimon's "Letter of Consolation" (*Jewish Quarterly Review*, ii. p. 76).

The rubric in our P.B. permits the use of the shortened Amidah in emergencies, "in illness or when time is lacking." In the Mishnah the same substitution was permitted by R. Akiba more generally to those who were unfamiliar with the fuller form. The shortened Amidah does not seem to have been commonly used in post-Talmudic times, though it finds a place in the old liturgies.

Let them that go astray be judged according to thy will: God, not man, is to be their judge; He who knows the heart of the sinner judges mercifully and justly (Baer). *Wave thy hand*, a metaphor of punishment (cf. Zechariah ii. 13 [9]). Other phrases in the paragraph are from Deut. xxx. 6, Ps. cxxxii. 17, and Isaiah lxxv. 24.

At the end of the Amidah there follow in many rites a number of meditations and confessions (including the alphabetical *Viddui*) which have not found a place in the Authorised Daily Prayer Book. One of these will be found later on in the Appendix to these notes.

"Our Father, Our King."

Pages 55-57. "In the ancient liturgy the two invocations *Our Father* (אֲבִינֵנוּ) and *Our King* (מֶלֶכֵּנוּ), found separately in the Bible (Isaiah lxiii. 16, xxxiii. 22), are either placed together in corresponding sentences, as in the Eighteen Benedictions (P.B. p. 46) 'Forgive us, *Our Father*, for we have sinned! Pardon us, *Our King*, for we have transgressed,' or simply combined as in the prayer known as *Ahabah Rabbah* (P.B. p. 39) and in the Musaph of the Festivals (P.B. p. 234): 'Our Father! Our King! Reveal the glory of thy Kingdom to us speedily.' This combination became a standing formula, like *Our Father in Heaven!* or *Our God in Heaven!* particularly in penitential prayers." (Kohler, in *Jewish Encyclopedia*, i. 65.) The invocation occurs also P.B. p. 58.

Akiba (who died a martyr about the year 135 C.E.) is recorded to have uttered, on a fast-day in a period of drought, a prayer containing some lines found in our *Abinu Malcenu* (T. B. Taanith, 25 b). "Our Father! Our King! we have no King but Thee!" fits well the character of so determined a foe of the Roman domination. Later on, and also obviously in the mind of Akiba himself, this sentence acquired a purely religious significance, and lost its reference to earthly kingship. It is not possible to decide how many verses were contained in the original prayer. In all probability there was at first no fixed number or order, the arrangement being left entirely to the one who offered prayer on the occasion. When the prayer was introduced into the liturgy of the ten days of Penitence (Tishri 1-10), the confession of sin was placed first, and "prayers for the New Year, for an inscription in the Book of Life, and (with a view to the Day of Atonement) for an inscription in the Book of Pardon, suggested themselves." (Kohler.)

Another cause which led to the development of the series of invocations was the desire to introduce a corre-

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spondence between *Abinu Malcenu* and the *Amidah*. There is close resemblance between some of the verses of *Abinu Malcenu* and the Benedictions of the *Amidah*, and one authority (Tanya, p. 74) states that there were originally 19 verses to correspond in contents and order to the 19 Benedictions of the prayer just named. Some versions (e.g. Amram's, in its primitive form) contained 22 verses, which looks as though the prayer was once an alphabetical acrostic.

Page 56. Among the verses are some which point to periods of persecution, martyrdom, and political danger; others refer to more normal tribulations and human necessities; others again, as already indicated, are specially adapted to the Penitential season when prayers for forgiveness are peculiarly appropriate. One metaphor deserves some further consideration: *inscribe us in the Book of happy Life*. The idea of a *Book* in which men's concerns are entered is Biblical (cf. Exod. xxxii. 32; Mal. iii. 16; Ps. lxix. 29). This same metaphor also occurs in three passages in the *Amidah* (P.B. pp. 44, 52 and 54), all of them added for the ten days of Penitence. The "Book of Life" was a spiritual fancy corresponding to a material fact. In ancient Judæa to be enrolled in the Book of Life would imply membership of the holy commonwealth; to be blotted out would be to suffer disfranchisement. This idea was carried over into the spiritual world, and we reach the notion of an annual balancing. *Written* in the Book of Life on the New Year, the entry is *sealed* on the Day of Atonement (cf. below note on P.B. p. 70). This is not to be regarded as a mechanical theory of sin and pardon. When the Rabbis in the 'Talmud (Rosh Hashanah 16 b) represented God as seated at the New Year on the throne of judgment, with the books of the living and the books of the dead open before him, what they meant was to impart a stronger sense of gravity to the thoughts of men during the penitential days. Were they untrue to human nature in so doing? They understood better than we moderns that there is a time for

everything; that man's conscience cannot bear the strain of continuous high pressure, that it is well for him to appoint a season for self-communion, a season when he can live morally and spiritually on a loftier plane. (Compare I. Abrahams, *Festival Studies*, ch. iv.)

Vehu Rahum.

Page 57. After the Amidah it was customary to spend some minutes in silent prayer and petition, each worshipper pouring out his soul without set form of words (Amram). Gradually, however, beginning with Saadia, these penitential improvisations were replaced by set forms, which only assumed their present shape after the age of printing (Berliner, *Randbemerkungen zum täglichen Gebetbuche*, 1909, p. 24).

On most week-days (the exceptions are detailed in the rubric, P.B. p. 57) the morning service, immediately after the Amidah, now continues with the passage *And David said unto Gad, I am troubled exceedingly* (וַיֹּאמֶר דָּוִד, p. 62. But on Mondays and Thursdays the long section, pages 57-62, beginning *And He being merciful* (וְהוּא רַחוּם) is interpolated. Such supplications (or *Selihoth*) were probably first compiled for fast-days, but their application is general and they well fit the daily service. The present example of the *Seliha* is one of the oldest, though it received additions in and after the age of the Gaonim, and now consists of seven sections. Vitry has the same arrangement as our P.B. presents. Legend carries back its composition to the days of Vespasian, and it clearly emanates from a period of persecution. Zunz (*Ritus* 10) suggests the Gothic and Frankish persecutions of the seventh century as the origin. References are made to many scriptural passages, among them: Ps. lxxviii. 38; xl. 12; cvi. 47; cxxx. 3, 4; Jerem. xiv. 7; Ps. xxvi. 6; Ps. xx. 2, 10; Daniel ix. 15-19; Isaiah lxiv. 7; Joel ii. 17; Ps. ciii. 10; Ps. xxxviii. 22; Jerem. xiv. 9; Exod. xxxii. 12; Daniel ix. 7; Gen. xlv. 16; Lam. iii. 40; Ps. cxviii. 25.

Mondays and Thursdays were chosen for the addition of *Vehu Rahum* because those days were anciently the occasions on which villagers came into the neighbouring town to attend the Law Courts and Markets. The assemblage on those days of a number of people—who did not hear the Torah read on Sabbaths (see note on P.B. p. 66)—led to the custom of reading a portion from the Pentateuch on market-days. Hence, too, other additions were made in the liturgy for the same occasions.

The Tahanun.

Page 62. *And David said unto Gad* (וַיֹּאמֶר דָּוִד). In 2 Samuel xxiv., the Prophet Gad, commissioned to rebuke David for “numbering the people”—the exact nature of the offence is not stated—offered to the King a choice of punishments at the direct hand of God or through the instrumentality of man. Whereupon David uttered this immortal preference, *let me not fall into the hand of man*, throwing himself on the gracious God, “for his mercies are many.” The verse is a good introduction to the daily supplication for pardon, though it does not appear in the most ancient rites. Indeed the rites vary considerably at this place, for whereas our P.B. follows with Ps. vi., the Sephardim employ Ps. xxv. instead. The latter Psalm (with others) is also found in Vitry (p. 70); in the French rite, Ps. xxv. is also chosen, but this is followed by Ps. vi. as an alternative (*Randbemerkungen zum täglichen Gebet-buche*, p. 24).

This prayer is also used in the afternoon service (P.B. p. 94). It is known as *tahanun* = *petition for grace* (תַּחֲנוּן) from the root *hanan* (חָנַן) = *to be gracious*. It is recited in the attitude known as *falling on the face*. This was formerly a complete prostration of the body with the face to the ground, but since the age of the Gaonim it has been modified into an inclination of the head on the arm, the body remaining in a partially sitting

posture (cf. *Jewish Encyclopedia*, i. 211). Saadiah thus describes the attitude: "As while sitting, the worshipper puts the left knee on the ground, so that he half sits, half kneels" (Bondi, *Der Siddur des R. Saadia Gaon*, p. 15). Almost the same direction is given in the printed Yemenite Prayer Book (p. 54 b). This would refer to Oriental countries only; in the West, the worshipper seats himself in the ordinary way, and rests his brow beneath his arm. This was the custom in England before the twelfth century (M. Abrahams, *Jews' College Jubilee Volume*, p. 112). In the Talmudic age, the *left* arm was used, but the *right* arm was later on substituted (cf. Rokeah § 324 end). This *falling on the face* is practised only when prayer is said in presence of a Scroll of the Law, the attitude being considered a symbol of reverence before the Shechinah. On the New Year and the Day of Atonement the older form of prostration is preserved (Ibn Yarhi). According to Judah b. Yakar (Cam. ms. 434, p. 63) complete prostration was, in the beginning of the 13th century, still practised daily in France.

Pages 63-4. *O Lord God of Israel* (יְיָ אֱלֹהֵי יִשְׂרָאֵל), a *piyyut* or mediæval poem, with a refrain. It was originally in alphabetical order, but is now curtailed. It is found in Vitry (p. 71), and, with extra verses (beginning נִיתָן בַּעֲפָר פִּינוּ) in the French rite (Camb. ms. Add. 667). There are scriptural references to Exod. xxxii. 12; Lam. v. 5; Ps. cxv. 2; Exod. xxxii. 13; Jeremiah xlii. 2; Ps. lxxix. 9.

Pages 64-5. *O Guardian of Israel* (שׁוֹמֵר יִשְׂרָאֵל), another late *piyyut* of unknown date and authorship. It is not found in Vitry, nor in the French rite. But, on the other hand, the rest of the page, from *As for us, we know not what to do* (וְנֹאנְחֵנוּ לֹא יָדָע), and the two paragraphs beginning *O God, slow to anger* (אֵל אֶרֶךְ אַפַּיִם), on pages 65-6, occur in the old Prayer Books just named, as well as in Amram and Maimonides. Among the scriptural references are: 2 Chron. xx. 12; Ps. xxv. 6;

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xxxiii. 22 ; lxxix. 8 ; cxxiii. 3 ; Hab. iii. 2 ; Ps. ciii. 14 ;
lxi. 9 ; Exod. xxxiv. 7 ; Ps. vi. 2 ; Joel ii. 17 ;
Ps. xxvii. 9.

Order of Reading the Law.

Page 66. One of the main objects of public worship was *instruction in the Law*, and for this purpose various sections from the Pentateuch and other parts of the Bible were introduced into the regular prayers. But besides there were readings from the *Scroll*. The Pentateuch is now, in most synagogues, read through on Sabbaths once a year ; this custom comes down to us from Babylonian usage. In Palestine, the Pentateuch was read through once in three years, this being what is known as the *Triennial Cycle*. On Mondays and Thursdays (as well as on the Sabbath afternoon) the first section of the *sidra* for the following Sabbath is read. In some of the modern synagogues a *lectionary* or selection of readings has replaced the former custom.

The invocations used at the opening of the Ark (the cupboard or receptacle containing the Scrolls), at the removal and return of the Scroll, are derived from Numbers x. 35, 36, where an account is given of the method of moving the Ark in the Wilderness. The use of these verses is already attested by the *Col-bo*, ch. xxxvii. *Rise up, O Lord, and thine enemies shall be scattered* is the impressive war-cry of truth against error of righteousness against sin. The sentence *For out of Zion shall go forth the Law* is from Isaiah ii. 3. *Sopherim* (ch. xiv.) does not mention these invocations, but it cites most of the other passages which are now used (וְזָאת הַתּוֹרָה and וְהִנֵּנָּה, גְּדֻלָּה) as well as some others which have fallen into disuse. The Scriptural citations are Ps. xxxiv. 4 ; 1 Chr. xxix. 11 ; Ps. xcix. 5, 9 ; Ps. xix. 8, 9 ; xxix. 10 ; xviii. 31 ; Deut. iv. 4. The sentence (last line but one of p. 67) *Blessed be he who in his holiness gave the Law unto Israel* is not a Scriptural quotation.

Page 67. The paragraph beginning (אֲבֹתֵינוּ) *May the Father of Mercy have mercy upon a people that have been borne by him* (for the metaphor comp. Isaiah xlv. 3, Exod. xix. 4) is another short *piyyut*, found in Vitry, p. 157 and *Or Zarua* (cf. the gloss to Shulḥan Aruch, Oraḥ Ḥayyim, cxxxiv. 2). The prayer, deliver our souls from *evil hours* (cf. note below on P.B. p. 145), goes back to the Talmud (T. J. Ber. 8 d).

Three persons are called to the reading of the Law—originally the persons so called themselves read passages from the Scroll—(a) a *Priest* (כֹּהֵן), a member of a family tracing its descent from the ancient priests; (b) a *Levite* (לֵוִי), a member of a family tracing its descent from the ancient Levites; and (c) an *Israelite* (יִשְׂרָאֵל). (Cf. Talmud, Baba Kama 82 a.)

Page 68. There are here two benedictions concerning the Law, the first of which has been discussed in the notes on P.B. p. 4. The other, *who hast given us the Law of truth*, is referred to in Sopherim (xiii. 8).

Page 69. The benediction (הַגְּמוּלָה), uttered after experiencing some deliverance from peril or recovery from sickness, is in part from the Talmud (Berachoth 54 b) in the name of R. Judah, and in part from the Mechilta Bô. The rubric at the head of page 69 is also from the Talmud, loc. cit. The verb *gamal* means *to deal fully, to deal out*, hence *recompense, reward*. It often is used, as in this benediction, to express the undeserved bounty of God (cf. for the idea in general the Midrash on Ps. cvii., a Psalm which the Talmud regards as enjoining such a benediction as הַגְּמוּלָה).

And this is the Law (וְזֹאת הַתּוֹרָה). The custom of unrolling and elevating the Scroll is recorded in Sopherim (xiv. 14). The older habit (still preserved by the Sephardim) was to elevate the Scroll *before*, not *after*, reading from it. The proclamation is a composite of two verses: *And this is the Law which Moses set before the children of Israel*, Deut. iv. 44, and *according to the commandment of the Lord by the hand of Moses*,

Numbers ix. 33; Joshua xxii. 9. It would appear as though the latter phrase must have been added as a congregational response to the first phrase, which was uttered by the person who elevated the Scroll. Several rites omit the words from Numbers and Joshua altogether.

The paragraph ends with a citation from Isaiah xlii. 21. In between come three verses from the third chapter of Proverbs, but the order is reversed from that of the original text. The verses as they stand in our P.B. are Proverbs iii. 18, 17, 16. The compilers of liturgical selections allowed themselves the licence to deal freely in this way with Scriptural citations, especially when the sense was not affected.

Pages 69, 70. *May it be the will of our Father* (יְיָ רַצוֹן) occurs in the old rites, in Amram (p. 24) and the *Col-bo* (xxxvii.).

The *All-present* (lit. *The Place* הַמָּקוֹם) is an epithet descriptive of God, who is, as it were, Absolute Space, containing the Universe but uncontained by it (Genesis Rabba, ch. 68). Philo (*de somniis*, i. 11, Mangey, i. 630) says: "God himself is called a *place* (τόπος = מָקוֹם) from the fact of his containing the Universe, and being contained himself by nothing whatever, and from the fact of his being the refuge of all persons, and since he himself is his own district (χώρα), containing himself and resembling himself alone. I, indeed, am not a place, but I am in a place, and every existing being is so in like manner. So that which is contained differs from that which contains it; but the Deity, being contained by nothing, is necessarily itself its own place (τόπος ἑαυτοῦ)."

Page 70. *Let them praise* (יְהַלְלוּ), Ps. cxlviii. 13, 14. The choice of this verse is attested by the old rites. Psalm xxiv. which follows is an appropriate passage for the return of the Scroll. The opening lyric is similar in substance to Ps. xv. (on which see note on P.B. p. 300). The word of God has been read, who is the fitting recipient of it? *Who shall ascend the mountain of the Lord?* The Psalmist answers: *He that hath clean hands and a pure heart*—"a fine summing up of the noble

character, deed and thought correspond" (Montefiore). The latter part of the Psalm, especially, *Lift up your heads, O ye gates*, is a "triumphal choral," first sung, according to the Talmud (Sabbath 30), when Solomon brought the Ark into the Holy of Holies of the newly erected Temple. On Sabbaths (see note on P.B. p. 157) Ps. xxix. is substituted. The Sephardim use the latter Psalm also on week-days. The reading of one word in Ps. xxiv. 4 (נָפִישׁ or נָפִישׁ) has caused considerable difficulty (see Berliner, op. cit. pp. 77 seq.). It must on no account be read *naph-shiv*, for the vowels of the form נָפִישׁ belong to the word as read according to the Masorah, viz. *naph-shī*, נָפִישׁ. If read with י the word must be pronounced *naph-shō* נָפִישׁ, and this is the reading adopted by most moderns (indeed the Masoretic tradition against it is not clear, as Berliner shows). Our P.B. (p. 70) translates *who hath not set his desire upon vanity*, thus reading נָפִישׁ. If we read נָפִישׁ the speaker is God and the phrase *who has not taken My Soul in vain* may be compared with the third commandment.

Page 71. *And when it (the Ark) rested*, Numbers x. 36; Ps. cxxxii. 8-10; Prov. iv. 2; Prov. iii. 18, 17; lam. v. 21.

For the reason of repeating Ps. cxlv. see notes on P.B. p. 29 above. There was a difference of custom as to whether Ps. cxlv. and *uba le-sion* (וְבָא לְעִיּוֹן) should precede or follow the replacing of the Scroll in the Ark.

Page 73. As in our P.B. Ps. xx.—*the Lord answer thee in the day of trouble*—is introduced here in the old rites; Amram, Vitry (p. 73), Abudarham. Saadiah apparently omits it (Bondi p. 15) but its confidence in the Lord's salvation makes it an appropriate transition to the passage that follows—*A redeemer shall come to Zion*.

The occasion to which Psalm xx. refers was the march of the Israelites on a dangerous expedition. Perhaps

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the king (*"the Anointed"* of verse 7) led the army in person, and the ode would be addressed to him (so Ibn Ezra). Or the king is to be understood as remaining in Jerusalem, while his captains take the field (so Rashi). The king offers sacrifices before the start, and the Psalm is an appropriate intercessional during the progress of the Temple rite. The whole idea is one of complete trust in the certainty of victory. *Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God.* In the very moment of the king's active preparation for war, he relies not on military prowess but on the King who will answer us *on the day when we call.* So confident is the Psalmist, that he speaks of the enemy's overthrow as already accomplished; *they are bowed down and fallen*, the charioteers from their cars and the horsemen from their steeds. In later ages, when Israel could use no secular arm, the Psalm (with perhaps a Messianic implication) became the expression of faith in God's power to save. *In the name of the Lord, we will set up our banners* was, moreover, made the war-cry of spiritual loyalty, in face of a hostile world.

"And a redeemer shall come to Zion."

This passage, which leads up to the conclusion of the morning service, was in part at least known to the early rites, such as Amram. From the *Shulhan Aruch* (O.H. cxxxii.) it would appear that, in some congregations, the morning service actually ended with this prayer.

It begins (p. 73) with a citation (יְהוָה לְעֵינֵינוּ) of two verses from Isaiah (lix. 20, 21), which are turned to fine spiritual account. They are a promise of redemption, and accompanying the promise is a covenant, hereditary and eternal, that unites the generations of Israel in a bond to preserve the spirit and the letter of God's message. Naturally enough this prologue leads up to the citation of the verses which pre-eminently proclaim

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the holiness of God—the verses of the sanctification or *Kedushah* (see notes on P.B. pp. 39 and 45). The citation fulfils the purpose (as the early commentators on the liturgy remark) of providing an opportunity for late-comers to repeat individually the *Kedushah* which had been recited congregationally at an earlier part of the service. As it thus takes the form of a scriptural reading it was called *Kedusha de-sidra*, i.e. the Kedushah of the Biblical lesson (cf. Rashi on Soṭa 49 a); it is accordingly not uttered aloud, but silently, and with the Aramaic paraphrase (Targum) which in olden times accompanied the reading of the Hebrew Scriptures. It seems that the Kedushah as an invocation was at first limited to Sabbaths and festivals (Tos. to Sanh. 37 b, *J. Q. R.* xviii. 111) in Palestine, and it may well be that the *Kedusha de-sidra* (i.e. the mere reading of the Biblical texts of the Kedushah) was earlier in date than the Kedushah as an invocation in the daily service. The objection (indicated in the notes to P.B. p. 39) felt to the private recitation of the Kedushah may have applied only to the form in which the Kedushah is an *invocation*. The mere *reading* of the Scriptural verses, with a narrative statement that the Angelic hosts so praised the Highest, may have been all along regarded as unobjectionable.

Another good explanation of the term *Kedusha de-sidra* bases it on the practice of reading every day passages from the Prophets at the end of the service; the Kedushah would then correspond to the benedictions after the haphtara or Prophetical lessons on Sabbaths and holidays (P.B. p. 148). Similarly we have a *Kedusha de-sidra* on Saturday afternoons (P.B. p. 175) which followed the reading of a Prophetical passage at the beginning of the service—though this reading now has been dropped. So, too, on Saturday nights there is a *Kedusha de-sidra* (P.B. p. 211) after reading Psalms. This accounts further for including the same *Kedusha de-sidra* after the Scroll of Esther (P.B. p. 277), and after the Lamentations on the Fast of Ab. It was in this view a glorification following on the reading of passages from

the Prophets or Hagiographa (Ginzberg, *Geonica* ii. 299).

The foot-note on p. 73 speaks of the *Chaldee* paraphrase. Chaldæa roughly coincided with Babylonia, in which an *Aramaic* dialect was spoken after the older Babylonian had become obsolete. From the time of Jerome this language was called Chaldaic, but Aramaic is the truer term. Aramaic was the language of the peoples known as Aram; they included Syria, Mesopotamia and N. Arabia. By the eighth century B.C.E. Aramaic was the international language of Asia, and the Jews eventually replaced Hebrew by Aramaic. Hence vernacular translations of the Hebrew Scriptures were made in Aramaic, or Targum, literally *interpretation*, but specifically *Targum* is the Aramaic version of Scripture, of the Pentateuch ascribed to Onkelos and the Prophets ascribed to Jonathan ben Uzziel. Onkelos is usually identified with Aquila; the Targum to the Pentateuch is in Palestinian Aramaic, and was made in the second century of the common era. The Targum to the Prophets was also made in Palestine, and may have been based on an earlier translation by the Rabbi of the first century to which it has been assigned (Jonathan son of Uzziel, the most distinguished pupil of Hillel). Both these Targumim had their source in the paraphrases used in reading the Scriptures.

After the *Kedushah* with its Targum, we have (p. 74) two other prayers (cited in Vitry, p. 98). These prayers are related to what precedes. The first begins *O Lord the God of Abraham* (יְיָ אֱלֹהֵי אַבְרָהָם) and is derived from 1 Chron. xxix. 18; Ps. lxxviii. 38; lxxxvi. 5; cxix. 142; Micah vii. 20; Ps. lxviii. 20; xlv. 8; lxxxiv. 13; xx. 10. This is a prayer thanking God for his redeeming grace through the ages, and corresponds to the opening verse of *u-ba le-Zion: And a redeemer shall come unto Zion*. The next passage begins *Blessed is our Lord who hath created us for his glory* (בְּרִיךְ אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לְכְבוֹדוֹ). This is a prayer for enlightenment in the Law, and corresponds

to the second text from Isaiah cited at the beginning of *u-ba le-Zion*: redemption and devotion to the Law being correlatives. The final citations are derived from Ps. xxx. 13; Jer. xvii. 7; Is. xxvi. 4; Ps. ix. 11; Is. xlii. 21.

Kaddish tithkabal.

Page 75. Three forms of the full Kaddish appear on P.B. pp. 75-6, 77-8 and 86-7. The second of these (p. 77) has one paragraph less than the other two, which differ, however, as to the additional paragraph.

The form on pp. 75-6 is known as Kaddish *tithkabal*, from the first word (תִּתְקַבֵּל) of the extra paragraph. It is the form used at the conclusion of a service (as here at the end of the morning prayers), the *Alenu* and mourner's Kaddish at the end being later additions. *May the prayers and supplications of all Israel be accepted by their Father who is in heaven* is clearly "a closing formula for the end of a service, and was perhaps the old dismissal formula before the Kaddish was introduced into the Synagogue" (Pool, *The Old Jewish-Aramaic Prayer, the Kaddish*, p. 66).

The following sentence: *May there be abundant peace from heaven* (יְהִי שְׁלָמָא רַבָּא) "seems to have grown out of an original greeting of peace (op. cit. p. 70). The congregation would part with mutual greetings (*peace* was a common term of Hebrew salutation), which in course of time became incorporated in the Kaddish itself." The same cause led to the addition of the sentence *He who maketh peace in his high places, may he make peace for us and for all Israel* (עֲשֵׂה שְׁלֹמִים). "This Hebrew verse, in substance superfluous after the preceding verse (*May there be abundant peace*), must have been added when the character of the latter as a prayer for peace was obscured by the addition [in the Sephardic rite] of other words, in accordance with the desire to close with *peace* (שְׁלֹמִים). It is similarly added to the Amidah at the end of the private prayer appended to

the last blessing (P.B. p. 54)...It is added also at the end of the...grace after meals (P.B. p. 285). In no case, however, is it an original element of the prayer; but of these three places of its occurrence the Amidah knew it first, and hence it was carried over to the Kaddish.... Three steps backwards with accompanying inclinations to the left, right and forward, formed the respectful mode of retiring from a superior, as a pupil from his teacher, or as the priests and Levites retired from the service in the Temple (Yoma 53 a). This form thus became identified with the parting peace greeting, and was appropriately transferred to this verse, the concluding phrase of the Amidah said while retiring from the presence of God. These three steps backwards were then taken over into the Kaddish, together with the verse to which they had become attached" (Pool, op. cit. p. 76).

The Alenu Prayer.

Page 76. We have in the *Alenu* prayer (עֲלֵנוּ לְשַׁבָּח) a notable instance of the transference to daily use of a prayer originally designed for a special occasion. This Daily use of *Alenu* was known to Vitry (cf. Rashi's Siddur § 419) but not to Maimonides, and the Sephardim to the present time only use the first paragraph in the daily service. We have seen that much of the penitential material of the morning service was taken over from the liturgy of fast-days. *Alenu* belongs essentially to the Additional Service (*musaph*) of the New Year (see P.B. pp. 247, 8), where it appropriately introduces the long proclamation of God as King. This same proclamation of God as King over Israel and over the Universe is the keynote of *Alenu*. The prayer consists of two parts, one special to Israel (עֲלֵנוּ), the other universal (עֲלֵכֶן נְתִיבָה), ending with the glowing aspiration *The Lord shall be King over all the earth: in that day shall the Lord be One and his name One* (Zech. xiv. 9).

By a curious fate, this universalist prayer has at

various periods become "the cause of slanderous accusation and persecution, as a result of which it was in part mutilated through fear of the official censors" (Kohler, in *Jewish Encyclopedia*, i. 337). The accusation was chiefly levelled against the first paragraph, which was quite absurdly misconstrued into a malicious attack on Christianity. (For an account of these misconstructions see op. cit. and Zunz, *Ritus*, p. 147.) *Alenu* is a prayer probably pre-Christian in date; and even if it be as late as Rab (who flourished in Babylon in the third Christian century), who fixed its form, he did so in an environment where there were no Christians at all, and the clause (now deleted from the *Alenu* in our P.B. version), "for they bow down to vanity and emptiness and pray to a god that saveth not," had no more reference to Christianity in Rab's mouth than in that of Isaiah, from whom the words come (xxx. 7, xlv. 20. Cf. Berliner, p. 50). Menasseh ben Israel in his *Vindiciæ Judeorum*, printed in 1656, devotes a whole section (the fourth) to the question. Menasseh concludes his argument with the just claim: "Wherefore, I suppose, that I have sufficiently informed you, concerning our prayers, in which we purpose nothing but to praise God and to ask spiritual and temporal blessings, and by our service and worship implore the divine benevolence, protection and defence." (See Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, p. 134.)

On the other hand, the *Alenu*, being so firm a proclamation of God's Kingship, was in the middle ages, as Dr Kohler well says, "invested with special solemnity and awe." It was associated with the sufferings of the Jewish martyrs. Dr Kohler goes on: "The following is related by Joseph ha-Cohen in his *Vale of Tears* (ed. Wiener, p. 31), based upon contemporary records: During the persecution of the Jews of Blois (France) in 1171, where many Masters of the Law died as martyrs at the stake, an eye-witness wrote to R. Jacob of Orleans that the death of the saints was accompanied by a weird song resounding through the stillness of the night, causing the

Churchmen who heard it from afar to wonder at the melodious strains, the like of which they had never heard before. It was ascertained afterwards that the martyred saints had made use of the *Alenu* as their dying song." The martyr Akiba died with the *Unity* on his lips, and as the *Alenu* culminates in a similar phrase, it was an appropriate death-song for the martyrs of the middle ages, just as it is a fitting termination now to Jews in their daily service, urging them to live and die loyal to the fundamental truth and hope of Judaism.

The Mourner's Kaddish.

Page 77. As already pointed out (notes on P.B. p. 37) the Kaddish has no special reference to the dead (except in one special form of the Kaddish, P.B. p. 321. See notes there). The doxology found its way from the school to the synagogue. It was recited by teacher or preacher after any discourse. "The Kaddish for the dead was originally recited at the close of the seven days' mourning, with the religious discourses and benedictions associated with it, but (Sopherim xix. 12) only at the death of a scholar; afterwards, in order not to put others to shame, it was recited after every burial (Nahmanides *Torath ha-Adam*, p. 50)." So writes Dr K. Kohler (*Jewish Encyclopedia*, vii. 401).

The process by which the recital of this doxology by the child came to be the most marked token of reverence for the parent's memory is not clear. But in the main the custom arose from the great importance attached to the congregational utterance of the response (אִישׁוּרִים): *Let His great name be blessed for ever and to all eternity.* On this response said Raba (320-375) the world rests (Soṭa 49 a); when God hears it he is a King whose royalty is being proclaimed (Midr. Prov. to xiv. 28, ed. Buber, p. 75); as the assembly respond in these terms after the preacher has expounded God's words, the Holy One forgives (Midr. Eccles. on ix. 14). These sentiments

are justly associated with the noble doxology to which they allude. The son, reciting the Kaddish, is thus the instrument which calls forth the most important response of the liturgy. The father's memory is honoured by this public participation of his child in the honouring of God at the mouth of the assembled people. From this idea the step is easy to the belief that the Kaddish has some redeeming efficacy, in fact some early mystics picture the opening of the gates of Paradise to the strains of the great doxology, or rather to the chorus of the response.

Besides this, there is the further fact that the Kaddish is Messianic; it points forward to the establishment of the Kingdom of God, before which event is to come the Resurrection. Indirectly, then, the doxology contains the assurance of immortality, of a near hope of the day when the reign of death shall be over, and life eternal be established.

Some, too, see in the Kaddish a touching expression of reverential submission to the divine will. At the very moment when death has laid its cold hand on the mourner's heart, he stands forth to pronounce before the congregation the greatness and holiness of God. "The Lord gave and the Lord hath taken, blessed be the name of the Lord" (Job i. 21).

The Kaddish is here introduced by two Biblical texts, Numbers xiv. 17, and Psalm xxv. 6. This practice is ancient; it is referred to in the Prayer Book of Rashi (p. 8 foot).

Hymn of Glory.

Page 78. We now pass from the regular service to additional matter which varies in extent in the different rites. In the first place, some of the passages which occur in our P.B. as a supplement, are in other rites incorporated within the service itself. These details will be indicated in the notes that follow. Secondly, some rites include material omitted from our P.B., in particular may be

instanced the *Unity Hymn* (שִׁיר הַיְחוּד) for the six working days of the week; our P.B. only includes the *Unity Hymn* for the Sabbath (p. 171).

The *Hymn of Glory* (שִׁיר הַכְבוֹד), which in some rites is restricted to the Sabbath, is introduced in our version for every day of the week. Like the *Unity Hymns*, this hymn is sometimes sung also on the eve of the Day of Atonement, being in England associated with an eighteenth century melody which comes, like the hymn itself, from the Rhineland. The hymn itself is a good deal older, belonging to the thirteenth century. Its author is unknown, Zunz attributing it, or a commentary on it, to Judah ben Samuel of Regensburg, known as Judah the Saint. This famous personage (who died in 1217) was at once philosopher and poet, saint and mystic, an "ideal of learning and piety" (Zunz, *Literaturgeschichte*, pp. 298-300). The same historian elsewhere (*Zur Geschichte*, p. 125) writes of this Judah: "To bring to fruition whatever is noble in human endeavour, to vindicate whatever is highest in Israelitic aspiration, to discover the innermost truths indicated in the holy books—this seemed to be the aim of a soul in which the poetical, the moral, and the divine were blended together." For other authors to whom the *Hymn of Glory* is assigned see notes on p. 171.

The *Hymn of Glory* is written in lines each of which is divided into two parts, with eight syllables in each part. It well deserves its title, for it is a noble eulogy of the glory of God. Its images are possibly too direct for modern taste, as they sometimes reach the verge of anthropomorphic licence. But the mystics—to whom the author, whoever he be, belonged—were always bold similists, and the hymn must be read in something of this mystic spirit. As to its poetical beauty and emotional power there can be no doubt.

Psalmody of the Prayer Book.

Here it may be well to explain some of the terms used in the headings of those Psalms which are introduced into our P.B. As these terms are ancient, and allude to matters of which we are now often ignorant, it is impossible to dogmatise as to the exact significance of the technical phraseology of the Psalter. Many other suggestions have been made besides those about to be cited. And, in general, it is foreign to the purpose of these notes to discuss critical theories as to the dates and authorship of the various Psalms.

In our P.B. the heading *unto David* (לְדָוִד) is, in accordance with Jewish tradition, rendered *of David*, i.e. *by David*. In some cases, certain Jewish commentators prefer to translate *to David*, addressed to or concerned with him (e.g. Ibn Ezra on Ps. xx.). (For other explanations of the force of the preposition in the superscription *unto David*—which Gesenius, ed. Kautzsch, § 129 agrees with Jewish tradition in treating as the *lamed auctoris*—see *Jewish Encyclopedia* x. 245.) Sometimes the heading alludes to a particular incident in David's career. Ps. xxxiv. (P.B. p. 21) refers to David's experiences at Gath (1 Sam. xxi.); Ps. li. (P.B. p. 105) to the Prophet Nathan's rebuke of the king after the death of Uriah (2 Sam. xii.). Other such allusions occur in Psalms iii. and vii. not included in our P.B.

David is not the only ancient worthy named with the *dative of authorship* in the Psalter; the same form is used with regard to others in several of the Psalms. The ninetieth Psalm (P.B. p. 22) is headed a *Prayer of Moses* (לְמֹשֶׁה); Psalm cxxvii. (P.B. p. 180) is *of Solomon* (לְשֹׁלֹמֹה) and several of the Psalms bear other names. Thus we have several entitled *Psalms of Asaph* (לְאַסָּף), there are twelve such Psalms in all, of which Pss. lxxxi.–lxxxiii. occur in P.B. p. 81). Asaph, the Levite, was one of David's chief musicians (1 Chron.

vi. 24, xvii. 4) ; in Ezra (ii. 41, cf. Neh. vii. 44) the "singers" in general are described as "sons of Asaph." Named in connection with Asaph, but more as an executant musician than as an author, is Jeduthun (1 Chron. xxv. 1), to whom Psalm xxxix. (P.B. p. 323) is inscribed (לְיִדּוּתָן). Our P.B. there renders not *by Jeduthun*, but *for Jeduthun*, because the heading of the same Psalm goes on *a Psalm of David*. (Cf. also the headings of Psalms lxii. and lxxvii. In both of these the Psalm is inscribed *עַל יְדִידּוּתָן*, but the former is also described as *by David* לְדָוִד and the latter as *by Asaph* לְאַסָּף.) Naturally there are many other explanations of the facts (see the articles under Asaph and Jeduthun in the *Encyclopædia Biblica*). Very remarkable is the association with the Temple musicians of the *sons of Korah*, to whom eleven Psalms are inscribed (לְכַנְיָקָה). Of these our P.B. includes two (Pss. xlviii. p. 80, xlix. p. 322), in each case treating the heading as an indication of authorship. The Korahites are named among the singers in 2 Chron. xx. 17. From the account of Korah's rebellion (Numbers xvi. 32) it might appear that the whole family perished, but a clause in Numbers xxvi. 11 expressly states that *the sons of Korah died not* (cf. note of Nachmanides on the former text).

On the other hand, the same preposition (*lamed*) prefixed to another word often found at the beginning of Psalms has no reference to authorship. This word (לְמַנְצִיחַ) is rendered in our P.B. *for the Chief Musician* (the piel participle of נָצַח, used in 1 Chron. xv. 21 in the sense of *superintend* the musical accompaniment of Psalms). In Ps. lxvii. (P.B. p. 211) the heading runs: *for the Chief Musician, on Neginoth* (נְגִינֹת, a plural noun from נָגַן to touch the strings of a musical instrument). *Neginoth* may simply mean *music* produced by stringed instruments. Clearly the heading *set to Gittith* (עַל-הַגִּתִּית) Ps. viii. P.B. p. 102, Ps. lxxxi. P.B. p. 82) has some specific reference, perhaps to the Gittite lyre or melody.

It may be indicated briefly that the chief musical instruments referred to in our P.B. are the following:—

(i) *Stringed instruments*: (a) the *Cinnor* (כִּנּוֹר) or the lyre (in the Temple, of seven-strings, Arachin 13 b); (b) the *nebel* (נֶבֶל) harp (described as of ten-strings Ps. xxxiii. 2 בְּנֵבֶל עֶשׂוֹר *with a harp, a ten-stringed one*). The word *ten* (stringed instrument עֶשׂוֹר) is also used without the word נֶבֶל Ps. xcii. 3; (c) in Psalm cl. 4 the word *minnim* (מִנִּים) occurs, apparently the word means *strings*. (On all these points reference should be made to the standard dictionary of Gesenius and to the Bible Encyclopedias.) (ii) *Wind instruments*: (a) the *shophar* (שׁוֹפָר), or ram's horn; (b) the *hasoṣerah* (חֲצֹצֶרֶת) a clarion, a long, straight, slender metal tube with bell-shaped end; this was used in the Temple service chiefly by the priests. (On these two instruments see I. Abrahams' article Trumpet in Hastings' *Dictionary of the Bible*, iv. 815); (c) the *ugab* (עֻגָב), a reed-pipe or flute, or as some think, a collection of pipes such as the Pan's pipe. (iii) *Percussion instruments*: (a) the *toph* (תּוֹף), timbrel or tambourine, held and struck by the hands of dancers (the *toph* is often mentioned with the *maḥol* or dance, e.g. Ps. cl. 4); (b) the *ṣeṣselim* (צִלְצְלִים) a plural form, representing some clashing instrument such as *cymbals* (two types are distinguished in Ps. cl., the cymbals of (soft) *sound*—צִלְצְלִים יְשִׁמְעוּ—and cymbals of loud sound—צִלְצְלִים תְּרוּעָה).

Of all terms used in the Psalms, most frequent is *selah* (סֶלָה) which our P.B. rightly leaves untranslated. The ancient Jewish versions are not in accord as to the meaning of the word, and modern authorities are equally divided. Whereas the Jewish Greek version renders *selah* as a musical term (διάψαλμα of undefined meaning), the Talmud and Targum translate it *for ever*. All that can now be concluded is that the word has no grammatical connection with the verse. It signifies some kind of *pause* whether marking divisions of the Psalm

into parts or strophes, or indicating some interruption or change in the melody or accompaniment. Within the general lines of this supposition, *selah* has been variously interpreted as a direction to the singer or orchestra (= *fortissimo* ! or according to others *da capo* !). Or it may be liturgical rather than musical, and may be a summons to the assembled worshippers to take up a refrain or join in chorus with a eulogistic response (see E. G. Hirsch in *Jewish Encyclopedia*, xi. 162).

Besides these foregoing terms which refer either to authorship or musical accompaniment, there are also a number of headings of Psalms which describe the nature of the contents. Some of these are general, others special; some connote the idea of lyric, others more closely define the type of song which follows. The Talmud enumerates ten such terms (Pesahim 117 a). The word usually translated 'Psalm' is *Mizmor* (from מִזְמוֹר used only in the piel, meaning literally *to make music* in praise of God). That the word for Psalm should literally mean melody is not surprising, seeing that the Psalms were so closely wedded to tunes. The Psalms were meant to be sung, hence *Mizmor* is frequently associated with *Shir* (שִׁיר) or *song* of praise. The word *Shir* often occurs without *Mizmor*. Another description of the psalm of praise is *Tehillah* (תְּהִלָּה from הִלֵּל, to praise). In the later Hebrew, the name *Hallel* was applied to the group of Psalms cxiii.-cxviii. and also to Psalm cxxxvi. (Pesahim 118 a). With this is closely associated the word *Hallelujah*, literally *Praise ye the Lord*; which the Talmud (loc. cit.) considered the supreme expression of praise, including as it did the name of God and man's eulogy of him. Another descriptive heading of Psalms is *Tephillah* (תְּפִלָּה, literally *prayer*). This is the heading of Psalm lxxxvi. P.B. p. 106, xc. P.B. p. 22, cii. P.B. p. 316. The word is used in the plural at the end of Psalm lxxii. to describe the Davidic Psalter as a whole. A more specific term is *Mascil*, as in the heading of Psalm xxxii. P.B. p. 103. *Mascil*

means *causing to ponder* (מַשְׁבִּיר high. of שָׁבַל, to be prudent or wise). Hence the *Masil* may denote a contemplative poem; some prefer to use the word didactic; others again think that it refers to the artistic skill shown by the poet. Equally special in character is the title *Le-hazcir*, found in the heading of Psalm xxxviii.

P.B. p. 104. *Le-hazcir* means, to call to mind (לְהַזְכִּיר, high. of זָכַר to remember). The sense may be to call to mind the works of God; but the phrase is also used with reference to recalling a man's sins (as in Genesis xli. 9). Hence it has been suggested (by B. Jacob) that these songs were recited in the Temple in conjunction with the confession of sin accompanying the sin-offering. One might support this by a similar use of the word in connection with the confession of the High Priest on the Day of Atonement in the Hebrew text of Ecclesiasticus i. 16. On the significance of the special headings, *Shir ha-maloth*, *michtam* and *todah*, see Notes on P.B. pages 176, 319 and 20. On the headings of the *Sabbath* Psalm and of the *Dedication* Psalm see notes on P.B. pages 112 and 85.

The Day's Psalm.

The Levites sang, in the Temple, a special psalm for each day of the week (Mishnah Tamid, vii. 4). The custom of reciting the daily Psalm was continued after Temple times (Sopherim xviii. 4) and is now habitual in the morning service of the Synagogue, though it was not a universal rule in the days of Maimonides. The Psalms chosen for each day are identical with those cited in the Mishnah, on which see further below note on P.B. p. 168. That the selection is ancient is shown by the fact that in the Greek translation (LXX.), five of the chosen Psalms (those for Tuesday and Thursday are the exceptions) bear superscriptions referring them to the days of the week. The Talmud and Midrash explain that these Psalms were intended to recall the incidents of the six days of Creation, and Psalms xxiv. (*The earth*

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is the Lord's...for he founded it upon the seas) and xciii. (*The Lord reigneth, he hath robed in majesty...the world is set firm that it cannot be moved*) are, from this point of view, aptly chosen for the first and sixth days. It is not easy, however, to establish any obvious connection between the other Psalms and the four intermediate days of creation. R. Akiba's theory of the connection is thus given in the Talmud (Rosh Hashana 31 a): "On Sunday they said Ps. xxiv. *The earth is the Lord's* because on that day he took possession of, assigned to man, and ruled over his world; on Monday they said Ps. xlviii. *Great is the Lord and highly to be praised, in the city of our God, in his holy mountain* because he divided his creations and ruled over them (or in another reading, Vitry p. 176, *rose and dwelt on high*; R. Hananel explains that God divided his works and *chose Jerusalem*); on Tuesday they said Ps. lxxxii. *God standeth in the congregation of the mighty, he judgeth among the judges* because he made manifest the dry land in his wisdom and prepared the world for his community; on Wednesday they said Ps. xciv. *O God of vengeance, Lord, O God of vengeance, shine forth*, because he created sun and moon and in future will make requital on those who pay idol worship to them; on Thursday they said Ps. lxxxix. *Exult aloud unto God our strength, shout for joy unto the God of Jacob* because he created birds and fishes to make his name praised (so Rashi, or to praise his name, cf. Ps. cxlviii.); on Friday they said Ps. xciii. *The Lord reigneth, he hath robed him in majesty* because he completed his works and reigned over them; on the Sabbath they said Ps. xcii. *A Psalm, a Song for the Sabbath day*, for the future Sabbath, a day of rest for eternity (or for the Eternal)." This last association of Ps. xcii. with the Sabbath is the only one suggested in the Mishnah.

Another Psalm is usually added to the Day's Psalm. In our P.B. the extra Psalm is the eighty-third (as named in the *Col-bo*); the Sephardim use Ps. lxxxvi.; Maimonides mentions Ps. xxv.

Page 80. Psalm xlviii. is a panegyric of Mt Zion, *beautiful in elevation, the joy of the whole earth*. The topographical note *at the sides of the north* is taken by some to describe the situation of the Temple, N.E. of the hill. Jerusalem was physically more than other capitals a mountain city, but we may also (with Cheyne) read into this praise of the city's elevation the idea of the prophets "who had taught men to look forward to a wondrous exaltation of the temple-mount (see Isa. ii. 2), loftiness being an essential element in the conception of God's holiness (cf. Isa. lvii. 15)." The Psalmist recalls Sennacherib's attempt on the city—*the kings assembled, these would be the Assyrian's vassals—they passed on... they saw it...they hasted away* (the very reverse, as Kirkpatrick notes, of Cæsar's boast *veni, vidi, vici*). For God destroyed the Assyrian hosts as an east wind breaks *the ships of Tarshish*—such as ply to Tartessus, a phrase which, as Isaiah ii. 16 shows, was synonymous with "large, sea-going vessels."

And as God had delivered Jerusalem then, *so he will be our guide even unto death*. The last word rendered *unto death* (עֲלִמוֹת) is difficult to render. In the concluding paragraph of his *Iris*, Franz Delitzsch refers to the solutions of the difficulty in these terms: "The forty-eighth Psalm closes with a puzzling verse, of which there are four ancient interpretations. We may use them to sum up our thoughts of the world beyond. Some take them to mean: He (our Lord) guides us over death (*al-mût*). Others: He guides us to immortality (*al-maveth*). Others, He guides us through æons on æons (*olamôth*). And yet others: He guides us to youthfulness (*ullêmuth*). The blessed life beyond death is the life of immortality, an æon-life of eternal youth."

Page 81. Ps. lxxxii. *God standeth in the congregation of the mighty; he judgeth among the judges*. Elohim is here rendered *judges* (cf. Exodus xxi. 6). The Psalmist appeals to God to judge the judges, who abuse their office. *They know not, and walk about in ignorance, unable or unwilling to ascertain the truths they ought*

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to know. Yet they had been elevated to so much dignity that it could be said of them *ye are gods*, i.e. invested with authority to judge in God's name (several of the Jewish commentators render *elohim* in this case by *angels*). Nevertheless this high estate shall not save them, they shall fall *like one of the princes* whose end history records. From these unworthy judges the Psalmist turns to the great Judge. *Arise, O God, judge all the earth.* The poet emphasises this appeal to God to "take the government of the world into his own hands" by adding as his last words: *for thou shalt possess all the nations.* Some expositors prefer to explain the Psalm of foreign princes who are persecuting Israel. The fact that ancient kings often presumed to divine titles would explain some of the phraseology of the Psalm.

Psalm xciv. *O God of vengeance...shine forth.* God is the ruler of human affairs, therefore the right must in the end prevail among men. But there is a boasting spirit about among the *proud* (either foreign or native oppressors), *who slay the widow...and the fatherless*, and then say *the Lord will not see.* Hence the Psalmist's appeal to God, to whom belongs vengeance, i.e. the power to punish evil and also to vindicate good. God shall *shine forth*, i.e. reveal, as in a world-seen theophany, the truth as to his providence. Then the Psalmist turns to those of his own people who share these heathen doubts. *He that planted the ear shall he not hear?* Shall the maker be less than the made? (The thought goes deeper. Man's faculties are derived from a divine source. Arguing backwards from these human faculties we may assert that "the universal spirit must be not less rational and not less good than the finite spirits of men".) *Yea the Lord knoweth the thoughts of men*, and they are vanity, unless they are chastened and taught by God. Happy the man and the nation so educated in God's ways, so confirmed in faith as the Psalmist is, for though his foot slippeth the love of God holdeth him up. "Happy the man who is taught of God to endure patiently until right once more triumphs."

Page 82. Psalm lxxxi. *Exult aloud unto God our strength.* A call to a festal assembly, according to many interpreters the Passover, an explanation confirmed by the allusions to the Exodus. But the particular reference to the *shofar* led the Jewish tradition to apply the Psalm to the New Year, and verses 3 and 4 appear in the liturgy for the occasion (see P.B. p. 115). They are very apt for the Day of Memorial.

Page 84. Psalm lxxxi. *O God, keep thou not silence.* A confederacy of nations has united against Israel, and the Psalmist, describing the situation, invokes God's protection in the crisis. At various periods such coalitions occurred in Jewish history: in the age of Jehoshaphat (2 Chr. xx.), in the days of Nehemiah (iv.), and after the successful revolt of Judas Maccabeus (1 Macc. v.). The Psalmist entreats God to disconcert this combination, as in the days of Gideon the Midianites (Judges vii.-viii.) and of Deborah the Canaanites (Judges iv.-v.) were overthrown. The princes named in verse 11, Oreb and the rest, were conquered by Gideon.

Page 85. Psalm xxvii. *The Lord is my light and my salvation.* With wonderful delicacy of touch the Psalmist fuses together the material Temple and the spiritual communion which it inspired. Well chosen therefore is this Psalm for the weeks leading up to and containing the Autumn festivals. We are reminded on the one hand of the value of the institutions of Judaism when rightly observed, and on the other of that yearning for *illumination* which is the mark of true penitence.

Psalm xxx. The heading of this Psalm (a *Song at the Dedication of the House*) led to its selection as the Psalm for Hanuccah (see note on P.B. p. 274). Be confident, is the Psalmist's message, but not presumptuously so. *I said in my prosperity I shall never be moved.* Such careless security is folly. But confidence is the note on which Israel must rest. *Weeping may tarry for a night, but joy cometh in the morning.* This lesson Israel has learned throughout the ages; this lesson he must go on learning now. And to what end

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does this continued mercy tend? *To the end that my glory may sing praise to thee and not be silent.* (The soul is meant by glory, it is the noblest part of man: cf. Genesis xlix. 6, where *glory* and *soul* are parallel: "O my soul, come not thou into their council; unto their assembly, my *glory*, be not thou united.")

The Rabbinic Kaddish.

Page 86. It has been seen that the *Kaddish* originally grew out of the doxology of the school, uttered at the end of a discourse. When the *Kaddish*, however, had acquired a more general vogue, it became necessary to add a specific paragraph to the doxology when it was used after reading passages from the Rabbinical writings. The added passage, *Unto Israel and unto the Rabbis...be abundant peace* (עַל יִשְׂרָאֵל וְעַל רַבָּנָן), invokes a blessing on those who teach and engage in the study of the Law. The terms of this paragraph are practically identical with those of the Sabbath morning benediction (P.B. p. 151) beginning *May salvation from heaven* (יְשׁוּעָה מִן הַשָּׁמַיִם). Landshuth (*Bikkur Holim* p. lix., cf. Pool, op. cit. p. 90) regards the *Kaddish* formula as a later adaptation from the Sabbath benediction. The wording of the formula varies in different rites. It is cited by Maimonides, and probably belongs to the early part of the tenth century. In the version of Maimonides the opening of the Rabbinic *Kaddish* is similar to the form on P.B. p. 321 (on which see note).

The term *Kaddish* is an Aramaic adjective; it means *holy*, hence passing over into a *substantival* meaning, *the holy prayer or praise*. This honourable designation it owes to its contents. But over and above this, "in view of the original function of the prayer, it is perhaps more probable that this name (*Kaddish*) is given to it for its relatively high degree of holiness as compared with the preceding words of instruction, as being the prayer concluding the discursive teaching of the Aggada

(the homiletic discourse), the sacred seal of exalted prayer and praise to the homiletic discourse. Hence also the name *Kaddish* is in Aramaic, since the prayer itself is the Aramaic conclusion to an Aramaic address held in the lecture room where the language in use was Aramaic" (Pool, p. 101).

Prayer for Sustenance.

Page 87. The Scriptural texts used are: Ps. cxxi. 2; lv. 23; xxxvii. 37; xxxvii. 3; Isaiah xii. 2; Ps. xxxii. 10. The text *Cast thy burden upon the Lord and he shall sustain thee* (Ps. lv. 23) is cited twice in this passage. The Midrash sees in the text an expression of God's constant readiness to help. "A human patron tires of his client's importunities, but God is ever accessible to man's appeal." The translation *thy burden* (for נִשְׁבָּרִי) is a striking instance of the influence which Jewish exegesis exerted over the English Authorised Version of the Bible. The verb *yahab* signifies to *give*; the imperative kal of the same root occurs in the phrase *Give* (נִתְּבֵן) *unto the Lord glory and strength* (Ps. xxix. 1). Hence the Psalmic text before us might be rendered: *Cast on the Lord thy gift*, i.e. thy *lot*, the care and anxiety which are man's portion (the LXX renders: *Cast thy care on the Lord*). This gives a good enough sense, but the Talmud emphatically decides in favour of the rendering *thy burden* (T. B. Rosh Hashanah 26 b). From the Talmud this rendering found its way into various translations and was adopted in the Authorised Version, and from it the phrase *Cast thy burden upon the Lord* passed into English literature.

Decalogue, Akedah, Manna.

Pages 87, 91, 92. *The Ten Commandments, etc.* In the Temple, the Decalogue was recited daily (Mishnah Tamid v. 1), but the custom was discontinued in the

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Synagogues outside Jerusalem "because of the cavilling of the heretics, for they might say: These only were given to Moses on Sinai" (Berachoth 12 a). Many editions of the Prayer Book have nevertheless included the Decalogue in the supplement to the daily service. The objection raised would not be relevant after a service which includes so much else from the Scriptures, moreover the objection applied to the *congregational* recital, not to the reading of the Decalogue by the worshippers individually. With the Decalogue are two other chapters from Scripture: the *Akedah*, or binding of Isaac (Genesis xxii. 1-19) and the chapter on the *Manna* (Exodus xvi. 4-36). The importance of the Decalogue explains its inclusion. The *Akedah* is not merely an eternal plea to man for readiness to undergo all trials to which he may be subjected, but it also established a human plea for divine mercy (see the reference to the subject, P.B. p. 252). The obedience of Abraham was from two sides an inspiration to his descendants, it inspired self-sacrifice and self-confidence. In the Sephardic ritual, this chapter is introduced at a much earlier part of the service (see note on p. 9 above). The recital of the chapter on the *Manna* implies firm belief in the providential care of the Father, and in this sense must be interpreted the remark of Ibn Yarḥi (on the authority of the Jerusalem Talmud) that "he who repeats this chapter daily will never lack food." When the daily round of work is begun in a spirit of faith, there will be no lack of sustenance.

"*Thirteen Articles of the Faith.*"

Pages 89-90. In the year 1168 Moses Maimonides (1135-1204) completed in Arabic his Commentary on the Mishnah. When he reached the passage in Tractate Sanhedrin which discusses the confidence of Israelites as to a "share in the world to come," Maimonides entered into various questions as to the nature of the future life

and as to those doctrines, belief in which constituted an Israelite.

The “thirteen articles” appear in two forms in our P.B. (a) poetical in *Yigdal*, P.B. p. 2 and (b) in prose in the version before us. Neither of these forms is by Maimonides himself, but both have been founded on his Commentary to the Mishnah. The thirteen fundamental principles (עֲקָרִים) of Judaism are according to this enumeration (1) Belief in the existence of a Creator; (2) Belief in his Unity; (3) Belief in his Spirituality; (4) Belief in his Eternity; (5) Belief that all worship and adoration are due to him alone; (6) Belief in Prophecy; (7) Belief that Moses was the greatest of all Prophets; (8) Belief in the Revelation of the Law to Moses at Sinai; (9) Belief in the Immutability of the Law; (10) Belief that God knows the acts of men; (11) Belief in Reward and Punishment; (12) Belief in the Coming of the Messiah; (13) Belief in the Resurrection of the Dead.

“Maimonides,” writes Dr Schechter, “must have filled up a great gap in Jewish theology, a gap, moreover, the existence of which was very generally perceived. A century had hardly elapsed before the Thirteen Articles had become a theme for the poets of the Synagogue. And almost every country where Jews lived can show a poem or prayer founded on these Articles. R. Jacob Molin (1420) of Germany speaks of metrical and rhymed songs in the German language, the burden of which was the Thirteen Articles, and which were read by the common people with great devotion” (*Studies in Judaism*, p. 199). But the Thirteen Articles were not universally accepted. Some authorities thought them redundant. Hasdai ibn Kreskas, in his great treatise the *Light of God* (1405), objected that the Thirteen Articles “confound *dogmas* or *fundamental beliefs* of Judaism, without which Judaism is inconceivable, with beliefs or *doctrines* which Judaism inculcates, but the denial of which, though involving a strong heresy, does not make Judaism impossible” (op. cit. p. 204). Following on the criticisms of Hasdai and

of Simon Duran (1366-1444), Joseph Albo (fifteenth century) popularised the view that the Jewish creed consists of Three Articles: (1) the Existence of God, (2) Revelation, and (3) Reward and Punishment.

Other Jewish theologians have denied altogether the validity of all attempts to formulate a Jewish creed. In particular, Moses Mendelssohn (in his *Jerusalem*, 1783) refused to base Judaism on *belief*. Mendelssohn says: "Among all the precepts and ordinances of the Mosaic law, there is not one which says 'Thou *shalt* believe this' or 'Thou *shalt not* believe it,' but they all say 'Thou shalt do,' 'Thou must forbear.' The very Hebrew word (אֱמוּנָה) which is commonly translated *faith* means 'trust, reliance, full confidence in a promise.' Wherever the question is of eternal, self-evident truths, there is nothing said of believing, but understanding and knowing. For this reason also, ancient Judaism had no articles of faith. No one was asked, by oath, to subscribe to symbols or articles of faith; nay, we have no conception of what is called a confession of faith; indeed, according to the spirit of genuine Judaism, we must regard such confessions as inadmissible."

Judaism, we should now put it, is a discipline of life rather than a creed. But conduct is based on motive, and motive implies belief. Hence behind our actions must always stand our beliefs. Hence the Jewish discipline must have its basis in some sort of creed. Judaism has no formal dogmas, no dogmas put forward by an authority with power to enforce its decisions. But it must have dogmas in the sense of clear, settled, opinions. Mendelssohn acutely said that instead of "I believe with perfect faith," he would prefer to translate the opening formula of the articles of Maimonides by "I am firmly convinced"—which is indeed a preferable phrase. Though there is room for much difference of statement as to the dogmas of Judaism, the Thirteen Articles of Maimonides still remain for many Jews true and adequate. That no Jewish authority has ever practically employed these Thirteen Articles as a *test*

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of Judaism, is a striking testimony to the comprehensiveness and, in the true sense of that often misused word, the catholicity of the religion of the Synagogue.

Afternoon Service for Week-days.

Page 94. It will be observed that the Afternoon Service for Week-days introduces no passage unique to itself. All the parts of which it is composed occur elsewhere. The order of prayer in our P.B.—*ashrê*, *amidah*, *tahanun*, *alenu*—practically agrees with the form in Amram (with the omission of *Alenu*) and other early rites. In Rashi's Prayer Book (§ 424) the afternoon service begins with the same introductory verses as the morning service (similar to those in P.B. p. 2). The various rites differ in the Psalms chosen, though all agree in selecting the hundred and forty-fifth. The Sephardim and Yemenites open with the beautiful eighty-fourth Psalm, of which Milton made so fine a rendering. Attention will be called to some of the other differences of custom in the notes on P.B. p. 175.

One of these differences, however, is more important. The Sephardim read Numbers xxviii. 1-8 (the account of the *tamid* or daily sacrifice) in the afternoon as well as in the morning. (On this Scriptural passage see notes on P.B. p. 9 above.) Neither Amram nor Vitry includes this passage in the order for the afternoon. Its inclusion is cited by Abudarham on the authority of R. Jonah; yet Abudarham makes it clear that only a section of Jewish communities at his time recited the account of the *tamid*. Hence our P.B. has sufficient liturgical authority for omitting it. But its appropriateness for the afternoon service is undoubted.

For that service is termed (Ber. iv, 1) prayer of the *minḥah* (מִנְחָה) literally *gift* (as Jacob's to Esau, Gen. xxxii.) or *tribute* (as Israel's to Eglon, Judges iii. 15), hence *offering* to God, especially the sacrifice of grain. The word *minḥah* applied to the cereal portion of the

tamid or regular sacrifice, both in the morning and afternoon (the *tamid* was offered *twice* daily). But the term came to be restricted to the *afternoon* because of its notable occurrence in this sense in the sublime narrative of Elijah's contest with the priests of Baal at Carmel (1 Kings xviii.). Mid-day had passed, and in the afternoon Elijah made ready his sacrifice. "And it came to pass at the time of the offering of the *minḥah*, that Elijah the prophet came near and said: Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel" (verse 36). Thus the afternoon service of the Synagogue attaches itself to the Temple sacrifices and also to the great day on Carmel when all the people fell on their faces and said: *The Lord, he is God; the Lord, he is God* (verse 39).

Elijah is not the only Biblical hero who is recorded to have prayed in the afternoon. Daniel prayed *three times a day* (Daniel vi. 10), nor did he intermit his custom though his loyalty led him to the den of lions. *Evening, morning and noon will I pray*, says the Psalmist (lv. 17). In Genesis (xxiv. 63) it is written "And Isaac went out to meditate in the field *at the eventide*," from this was deduced midrashically that Isaac originated the *minḥah* prayer. The Rabbis loved to associate the Synagogue rites with the deeds of the older patriarchs, and (Bera-choth 26 b) so they ascribed the habit of the morning prayer to Abraham (on the basis of Genesis xix. 27), of the afternoon prayer to Isaac, and of the night prayer to Jacob (on the basis of Genesis xxviii. 11).

The afternoon or *minḥah* began at half-past twelve and lasted till sunset; this was known as the *Great or Major minḥah* (מִנְחָה גְּדוֹלָה). The *Small or Minor minḥah* (מִנְחָה קְטַנָּה) lasted from half-past three till sunset.

The afternoon service may be said at any time between the beginning of the *Major minḥah* and one and a quarter hours before sunset (as sunset was reckoned at 6 p.m., this allows *minḥah* to be said between 12.30 and 4.45). But it became often customary, for con-

venience' sake, to join the afternoon service to the night service; in this case the former was said later than 4.45, and in latitudes where sunset occurs much later than in Palestine, the afternoon service may be recited in summer as late as 7 p.m. When the two services are said in conjunction, the *Alenu* prayer is, in some rites, omitted at the end of the *minḥah*. On fast-days the Scroll is taken out and a portion (נִיחָל) is read from Exodus (xxxii. 11-14; xxxiii. 12-xxxiv. 10). The choice of this passage is referred to in Sopherim (xvii. 7) and was well established in the Gaonic age. It contains Moses' appeal for mercy, and includes the "thirteen attributes," the main stress being laid on God's mercy, and for these reasons, as well as for its suitability to *all* the fasts, the passage was selected (Vitry, p. 234. Cf. T. B. Rosh Hashana 17 b). This Pentateuchal reading is followed by a lesson from the Prophets (*haptarah*) taken from Isaiah (lv. 6 to lvi. 8).

The Evening Service.

Page 95. This Service (עֶרֶב or עֶרְבִית), unlike the morning (שְׁחֵרִית) and afternoon (מִנְחָה) services, does not correspond to any set Temple sacrifice. Hence the service was regarded by some Talmudic authors as optional (Berachoth 27 b). This discussion, however, only concerned the service as a whole, especially the Amidah. All authorities held that it was obligatory to read the Shema at night. The view prevailed which treated the evening service as a regular part of the daily worship, but as a concession to the rival opinion the Amidah is not repeated aloud, and no Kedushah is introduced.

In the Gaonic age it was held preferable though not obligatory to defer the evening service until night sets in (Ginzberg, *Geonica* ii. 264). The Talmud is indecisive on the subject (Ber. 27), and the evening service is, for convenience' sake, frequently read immediately after the afternoon prayers, and this entails the beginning of the evening worship before nightfall. When, however, the

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prayer is said after nightfall, the service opens with Ps. cxxxiv. : *Bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons.* It was perhaps a night-song for the Temple watchmen, possibly used on their first appearance at their post, or as Duham suggests to give them confidence in their lonely vigils. It may, however, refer to a night-service in the Temple. This Psalm is not included in the evening service in the oldest rites, but the Sephardim use it no less than the Ashkenazim. The three verses that follow (Ps. xli. 8; lxxxiv. 13; xx. 10) were favourites with the mystic Isaac Luria (1534-1572) to whose school many parts of the Synagogue services are deeply indebted. The three-fold repetition of these verses in P.B. p. 95 is, in particular, due to the mystics.

Page 95. *And he being merciful* (וְהוּא רַחוּם) Ps. lxxviii. 38. When said before nightfall, the evening prayer opens with this petition for forgiveness (so Maimonides and the old rites). As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy. It has been suggested (Rokeah 319) that as there was no sin-offering brought at this hour in the Temple, it was all the more appropriate to differentiate the evening from the morning and afternoon services by an opening supplication for pardon.

Maarib Arabim.

Page 96. The Mishnah (Berachoth i. 4) ordains that in the evening the Shema is preceded by two benedictions and followed by two benedictions. This ancient prescription is retained in our P.B., with the addition on week-nights of the benediction (P.B. p. 101) *Blessed art thou...who constantly in thy glory wilt reign over us and over all thy works for ever and ever* (הַמֶּלֶךְ בְּכָבוֹדוֹ). Before the Shema come the benediction referring to the divine ordering of day and night (מִפְעֵיבַי עֶרְבִים) and the bene-

diction eulogising the Love of God shown in the revelation of the Law (אֱהָבָה עוֹלָם) P.B. p. 96; *after* the Shema come the proclamation of faith including a long allusion to the Exodus (אֱמַת וְאַמּוֹנָה) P.B. p. 98, and the prayer for peaceful repose (הַשְׁפִּיבֵנוּ) P.B. p. 99.

Some of the phrases of the first benediction (וְלֵל אֵוֶר, and כְּמַעְרִיב עֲרָבִים) are cited in the Talmud (Berachoth 11 b-12 a), but the prayer is much older than Abaye (died 339) and the anonymous Rabbis in whose name these terms of the benediction are quoted. The opening phraseology—*who at thy word bringest on the evening twilight*—recalls the Wisdom of Solomon (ix. 1): *who madest all things by thy word*. The *Word* (which appears in Philo in the Greek form *logos*, and in the Targum in the Aramaic form *memra*) is the “creative or directive word or speech of God manifesting his power in the world of matter or mind” (Kohler); the *Word* is parallel to the divine Wisdom and to the divine presence or Shechinah (on which see above note on P.B. p. 50). It may be, however, that the meaning is less recondite, and that nothing more is intended than a paraphrase of such ideas as the Psalmic text “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth” (Ps. xxxiii. 6), or *He spake and it was* (ib. verse 9). This is the more probable, as several phrases in the paragraph point back to the early verses of Genesis.

The gates (of the heavens), compare Gen. xxviii. 17, Ps. lxxviii. 23. The whole passage is a forcible description of the transformations that recur during the course of a single day, from the “opening of the gates” at dawn, through the changing of *times* during morning, noon and eve, the varying of *seasons* from day to night, until we reach the ranging of the stars in their *watches in the sky*, the rolling away of light before darkness, anticipatory of the rolling away again of the darkness before light, as a scroll or screen is rolled away and the background disclosed. The phrase *watches in the sky* is not Biblical but Rabbinic; it has passed over into poetry as in Campbell’s line: “The sentinel stars set their watch

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in the sky." Some words in the paragraph (especially from *אֵל חַי וְקַיִם* till *וְעַד לְעוֹלָם*) rather break the logical sequence, and they are not found in the Sephardic rite. Abudarham specifically rejects them (see also *Tur*, *Orah Hayyim*, 236), but they are present in Amram and Vitry.

Who bringest on the evening twilight—a very happy rendering of the Hebrew (*מְעַרֵב עֶרְבִים*) which means literally *who makest-evening the evenings*, the *evenings* between the period when day begins to decline and the period of sunset or of actual darkness. As the whole of this paragraph seems to refer to the phenomena of a single day, it may be that the word here (as in Exodus xii. 6) should be regarded as a *dual* (and punctuated *עֶרְבִים* rather than *עֶרְבִים*). But the change is not necessary in order to justify the rendering of our P.B. Sachs renders: "Gelobt seist Du, Ewiger, der die Abende dämmern lässt."

The Evening Ahaba.

Page 96. *With everlasting love thou hast loved the house of Israel* (*אֶהְבֵּת עוֹלָם*). See notes on P.B. p. 39 above. The text of this paragraph differs in some particulars in various rites, but our P.B. form is found identically in Vitry. (In the last clause another reading, found in Amram and the Sephardic rite, is *לֹא תִסּוּר* for *אֵל תִּסּוּר*, = "thy love shall never *pass away* from us.") The Scriptural verses on which the phrases of the benediction are based include: Jeremiah xxxi. 3 (*With everlasting love have I loved thee*) and Deut. xxx. 20 (*for he is thy life and the length of thy days*).

The Evening Shema.

Pages 97-98. The *Shema*. See notes on P.B. pages 40-42 above. There was an ancient controversy (*Berachoth Mishnah* ii. 2) whether the third paragraph

of the Shema (שְׁמָע, Num. xv. 37-41) should be included in the evening service. The tallith or fringed garment, to which the passage refers, was, it was held, a garment worn by day, not by night (Sabbath 27 b), and the fringed shawl is not now used at night prayer except on the eve of the Day of Atonement. This idea was derived from the phrase *that ye may look upon it* (Num. xv. 39 וַיִּרְאוּ אֹתוֹ). But as the paragraph also contains a reference to the Exodus from Egypt, a reference which it was held must be made by night as well as by day (Mishnah Berachoth i. 5), the opinion prevailed to include it (see Landshuth, *Hegyon leb* p. 220). The Exodus is, however, also referred to in the paragraph that follows (*Emeth ve-emuna*).

Emeth ve-emuna.

Page 98. *True and trustworthy is all this* (אֱמֶת וְאֵמֻנָה). Compare notes on P.B. p. 42 above. The form of our P.B. here is found almost identically in Vitry (p. 78). In many old rites (Amram and a large number of Geniza texts) before *the Lord shall reign for ever and ever* comes a phrase: *Out of the mouths of babes and sucklings hast thou founded a power*, Ps. viii. 3. This is a night Psalm ("When I look upon thy heavens, the work of thy fingers, *the moon and the stars* which thou hast ordained") and the whole of the Psalm is appropriately prefixed to the service when the evening prayer is read after nightfall (P.B. p. 102).

The whole paragraph (not necessarily in our present form) is certainly not later than the second century (Berachoth 12 a: Zunz, *Gottesdienstliche Vorträge*, ed. 2, p. 383).

It will be noticed that the evening formula differs from the morning formula (of the אֱמֶת) by adding the word *trustworthy* (וְאֵמֻנָה). This is based, according to the Talmud (loc. cit.) on Ps. xcii. 2, *to declare...thy trustworthiness* (וְאֵמֻנָתְךָ) *every night* (cf. also Ps. cxix. 86)

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The *kings* from whom Israel was saved include Pharaoh, Sihon, Og, Antiochus; the *terrible ones* Amalek, Haman, Nicanor. The next clause occurs also in the Purim liturgy (P.B. p. 276, see notes there): *Who holdeth our soul in life* is from Ps. lxvi. 9. Other Scriptural phrases are from Deut. xxxiii. 29; Ps. cv. 27; cxxxvi. 13-14; Exodus xv. 11, 18; *for the Lord hath delivered Jacob* (Jeremiah xxxi. 10). The various rites differ considerably in this part of the prayer.

Hashcibenu.

Page 99. *Cause us, O Lord our God, to lie down in peace* (הַשְׁכִּיבֵנוּ) is the second of the benedictions alluded to in the Mishnah as following the evening Shema. The Talmud cites the first word of the benediction (see Berachoth 4 b and 9 b, and Rashi and Tosaphoth to Berachoth 11 a). The phraseology differs in various rites, but our P.B. version is that of Vitry (with unimportant variations). Perhaps a preferable translation of the opening clause would be *Grant, O Lord, that we may lie down in peace* (so Sachs: "Gieb, das wir uns hinlegen, ewiger, unser Gott").

Page 100. *Blessed be the Lord for evermore* (בָּרוּךְ ה' לְעוֹלָם)—a later addition, not found in the Sephardic rite, but given in Vitry. The passage was added by the "heads of the Academy in Persia" (Vitry, p. 78, *Pardes* ii.). In the other two daily services it was held unlawful to interpolate anything between the Amidah and the words of the previous benediction, *who hast redeemed Israel* (מוֹשִׁיעַ יִשְׂרָאֵל לְתַפְלָה). But to the evening service this rule did not apply, hence the passage under consideration might be interpolated without infringing ritual propriety. The passage consists of verses which contain the divine name 18 times, and may have been designed to correspond to or replace the Amidah with its 18 benedictions. The quotations are: Ps. lxxxix. 53; Ps.

cxxxv. 21; Ps. lxxii. 18, 19; Ps. civ. 31; Ps. cxiii. 2; 1 Sam. xii. 22; 1 Kings xviii. 39; Zech. xiv. 9; Ps. xxxiii. 22; 1 Chron. xvi. 35 (or Ps. cvi. 16); Ps. lxxxvi. 9, 10; Ps. lxxix. 13; Job xii. 10; Ps. xxxi. 6; Isaiah lii. 7. The method on which these verses has been arranged is similar to that explained in the notes on P.B. p. 21-29 above. Over and above the intrinsic appropriateness of the citations, they are connected by similarity of idea, as well as by identity of some word or words, in the consecutive verses. As in the other cases of collected verse (רוממו and יהי כבוד) so here quotations are made from every one of the five books of the Psalter. The concluding benediction here (המלך בכבודו) refers to the Messianic Kingdom.

The Night's Psalms.

Pages 102-107. Psalms xxiv., viii., and xxix. are appointed (P.B. p. 102) to be said after the evening service. The inclusion of Ps. viii.—in essence a night Psalm—is found in many old rites. The whole three Psalms are eulogies of God as Creator and Orderer of natural phenomena, and these three Psalms fall into line with the opening evening benediction, which refers to the same theme.

During the *Omer* days (on which see notes to P.B. p. 270) an extra Psalm is enjoined (P.B. pp. 102-117) for each week-day from Sunday to Thursday, provided that the penitential prayer (*tahanun* P.B. p. 62) is appropriate for the occasion. All these Psalms are penitential in character, and were selected because the period of the Omer (between Passover and Pentecost) was a time during which habits of mourning prevailed, marriages being interdicted and all forms of gaiety repressed. This was associated in Jewish tradition with sad events in the time of Akiba (see note on P.B. p. 270). The custom of regarding the period as one of mourning is also a reminiscence of ancient popular lore, for May

was in the Roman world an ill-omened month for weddings. Moreover, the Omer days were the season when the crusading armies resumed their campaigns, which sometimes opened with attacks on the Jews.

This selection of Psalms is not constant in the various rites (the oldest do not allude to them at all), and custom is inconstant among congregations using the same rite. Thus Baer suggests these same Psalms for the *whole* year (on *tahanun* days), and not merely for the Omer period. Our P.B. has been influenced, as Baer was, in the selection by the Heidenheim liturgy, the needs of mourners being kept in view.

But the hour before the afternoon service, and the interval between afternoon and evening services, have always been favourite times for the recitation of Psalms, chosen either in regular sequence, or selected at the dictate of individual preference. As explained at an earlier part of these notes, though the Psalms are not now read through in *public* worship consecutively, they were possibly so read through, anciently, in a *triennial* cycle (the 150 Psalms would about go round). *Privately*, however, many read through the Psalter more frequently. This is left to personal choice, the Synagogue ordaining much freedom in this way. Many a huckster, on his toilsome ambulations from village to village, lightens his load by intoning his daily portion of the Psalter. The liturgy became fixed, but no trammels were set on the right and duty to pray individually, and especially to recite those unequalled meditations which make the Psalter always appropriate and always inspiring.

Page 102. Ps. xxv. is an alphabetical poem; the verses, for the most part, begin with the letters of the Hebrew alphabet in order. Such alphabetical arrangements had both mnemonic and literary purposes; they "aided the memory, and gave formal unity to a string of disconnected thoughts." That such an arrangement need not produce a mechanical effect is shown very clearly in this Psalm, "one of the tenderest and most beautiful in the Psalter." The Psalm has been well termed an

epitome of the world of religious thought and the range of religious vocabulary that we find in the Psalter. "The poet everywhere keeps the entire community in view, but in such a manner as to leave each individual at liberty to appropriate for his own benefit the truths which belong to the whole." The last verse, *Set Israel free, O God, from all his troubles* is often described as liturgical; that is, it makes the Psalm more directly adapted for use in public worship. "The writer is thinking of, and speaking for, his community and his people. Their sorrows and their joys are his." One phrase in the Psalm may be specially noted. It is rendered in our P.B. *the communion of the Lord is with them that fear him*. The word (סוד) translated *communion* is rendered by the Targum *secret*, others prefer the sense *intimacy*. "On the basis of reverence there may come that higher intimacy, that inward and secret communing with the Eternal Spirit, which is the crown and flower of the religious life" (Montefiore).

Page 103. Psalm xxxii. The sinner is in a state of affliction both of body and soul—and the material pains are at once symbolical of and produced by the sinful lapses of the sufferer. "The three chief synonymous terms for sin are used to comprehend it in all its forms: *transgression* (עֲוֹן), the violation of divine command whether oral or written in the Law; *sin* (חַטָּאת), the failure from the normal aim or purpose of life; *iniquity* (רָעָה), the perverse turning aside from the proper course" (Briggs). In the Rabbinical conception the terms respectively signify rebellious *defiance*, unintentional *offence*, and *presumptuous* violation of the law (Siphra 80 d). The three terms are used in the High-Priest's confession on the Day of Atonement. The Psalmist powerfully urges the value of confession. (Cf. notes on P.B. p. 317.) Very striking is the figure in verse 9. Sin is the common experience, but it is not to be regarded as inevitable, nor ought man to require the chastening of calamity to keep him loyal to the right. This is expressed in the figure: *Be not as the horse,*

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which needs *bit and bridle* to bring it near its rider. Man should not need the whip of tribulation to bring him near to God. (Some of the Jewish commentators render in another sense: with bit and bridle must it be tamed *so that it come not near unto thee*, to injure thee.)

Moreover, confession and forgiveness not only bring relief, but they induce happiness. The Psalm opens and ends in the note of joy. *Happy is the man whose transgression is forgiven*—so the Psalm opens. *Rejoice in the Lord and be glad*—so it ends. This joyous tone, permeating a Psalm of deeply penitential import, strikes a characteristic note of Judaism. The very Day of Atonement itself is a serious but not a sombre celebration; religious joy colours and warms its ritual of regret and humiliation.

Page 104. Psalm xxxviii. Here again we have a Psalm in which terms derived from physical sickness are used as symbols of spiritual suffering. The phrases of this Psalm have been rich in inspiration for the hymnologists of the Synagogue. One of the finest of Jehuda Halevi's poems is based on the text *Lord all my desire is before thee*; this poem is printed in the Appendix to these notes. So, too, the poignant lines *my lovers and my friends stand aloof from my plague...O my God be thou not far from me* suggested the same mediæval poet's hymn with the refrain thus rendered by Mrs Lucas:

O would that I might be
A servant unto Thee,
Thou God, by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my King and Lord!

Many another expression in this group of Psalms has given rise to similarly beautiful meditations.

Page 105. Ps. li. *Have pity upon me, O God, according to thy loving-kindness.* Every word of this Psalm has proved an abiding inspiration and hope to the sinner

in all ages. *Create for me a pure heart, Cast me not away from thy presence, A broken and a contrite heart, O God, thou wilt not despise*—these, and much else here, have been texts on which the preacher has discoursed, the poet sung, and the penitent soul meditated. For a fine commentary on the varied beauties of the Psalm see C. G. Montefiore, *Bible for Home Reading*, vol. ii. pp. 489-501. Only one point can here be noted. *The sacrifices of God are a broken spirit*, says the Psalmist. Then follow the verses praying for a restoration of the material sacrifices in Jerusalem. Ibn Ezra mentions with approval the view that these verses were added in Babylonia under the inspiration of the Holy Spirit. But the main thing to observe is that there is no contradiction between the most intense spiritualisation of penitence and a belief in the atoning value of the material sacrifices. The Psalms enshrine the inward conception of penitence, yet the same Psalms were closely associated with the services of the Temple. Dr B. Jacob, in particular, has warned us against the anachronism of supposing that spiritual religion and external rites could not go hand in hand.

Page 106. Psalm lxxxvi. In the notes on the hymn *Lechah Dodi* (P.B. p. 111) it is shown how a mediæval poet, using nothing but old phrases, could construct an original whole out of his mosaic. In a higher degree this is true of Psalm lxxxvi., which uses many of the noblest thoughts found elsewhere in the Bible, with fine effect. I cannot do better than again cite Mr C. G. Montefiore's note: "Psalm lxxxvi. is an exquisite 'cento of reminiscences' from older Psalms and other religious writings. Though it is, therefore, not original, the discrimination and tact of selection are most delightful. The speaker is a 'representative pious Israelite' who speaks in the name of his people. For Israel in its historic past was the 'handmaid' of God, while the son of that handmaid is the generation of the Psalmist, himself included. Pious Israel knows that its heart is set Godwards, but it is far from claiming to itself

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moral or religious perfection. It still asks God for guidance and inspiration." And so, too, the "larger Messianic hope is emphasised." *All nations that thou hast made shall come and worship before thee, O Lord: "the salvation of Israel is the enlightenment of the nations."*

The Sabbath Light.

Page 108. On Friday afternoons and Saturday nights a priest, stationed on one of the battlements of the Temple, signalled by trumpet-notes the beginning and end of the Sabbath (Josephus, *War*, iv. ix. 12). The Talmud which (in a Baraita, Sabbath 35 b) confirms the statement of the historian, further informs us that on Fridays two notes were sounded thrice, namely, to warn field-labourers to desist from their work, to direct shop-keepers to close their stores, and to indicate that the hour had come for *kindling the lamp*. So ancient was this custom—of special Sabbath illuminations—that the oldest Rabbinic sources only discuss its details, taking the custom itself for granted.

The kindling of the Sabbath lamp was the special duty of the woman (Mishnah, Sabbath ii. 6). The entry and departure of the Sabbath were both associated with *light*; the lamp marking the beginning of the day of rest—the day par excellence of the home—was kindled by the wife, while the lamp marking the end of the rest-day—the resumption of the week's work—was kindled by the husband. This was in keeping with the ancient Jewish ideal, which regarded the home as the woman's sphere, and the work-a-day world as the man's (Friedmann, *Jewish Quarterly Review*, iii. 710, 721). We shall see, however, in the notes on P.B. p. 123, that this contrast must not be pushed too far. It has been suggested that the Sabbath light is a survival of primitive custom which required, as a religious rite, that the domestic fires should be kept burning and renewed from week to week. Sarah, says the Midrash, kept a

lamp burning from one Friday eve till the next. But, as the kindling of fire was prohibited on the Sabbath (Exod. xxxv. 3), it was all the more necessary to ensure that the lamp was lit before sunset on Friday. And the custom is beautiful enough intrinsically to need no further explanation. Light and joy are a natural association (cf. Ps. xcvi. 11, Esther viii. 16) and as the Sabbath was a day of joy, light was its obvious concomitant.

The words of the benediction (p. 108) are not cited in the Talmud, but belong to the Gaonic age, being found in Amram, who also implies that the Sabbath light was kindled in the Synagogue (Amram 24 b, cf. Buber's note to Siddur Rashi, § 473). The wording of the benediction is worthy of special notice. It declares that the kindling of the Sabbath light was a divine command, though there is no Biblical ordinance to that effect. But Judaism regards its traditions as bound together in a continuous chain, some links of which are not the less divine because they emanate from the religious consciousness of extra-Biblical authorities.

The Sabbath lights are symbolical of the serenity and cheerfulness which distinguish the Jewish day of rest. At various times special lamps have been reserved for Friday eve; we read of seven-branched and eight-branched candelabra which were suspended from the roof and lowered on the Sabbath eve, and this gave rise to the proverb, "When the lamp is lowered, all cares have fled." The prevailing custom came to require two lights, whether oil flames or candles. The Karaites instituted the practice of sitting in absolute darkness on Friday nights; perhaps in no other point did they so clearly manifest that they were sectarians outside the main fold of Judaism. For the Sabbath is a day of delight, a foretaste of the ineffable bliss which characterises heaven itself.

Inauguration of the Sabbath.

Pages 108-113. In all the Synagogue rites, earlier than the sixteenth century, the Friday evening service opens as on week-days (with slight variations in some of the authorities), and even at the beginning of the seventeenth century, the Psalmic preface now so familiar was regarded as an excellent innovation (*Yoseph Omes*, § 588). But from olden times the Sabbath was personified as a Bride, and though it was long before this conception found formal expression in the Prayer Book, the idea itself was the source of much intensity of joyousness as the Sabbath hour approached. "The Sabbath was a living reality, to be welcomed after a six days' absence with that expectant joy and impatient love with which the groom meets his bride" (Schechter, *Studies in Judaism*, ii. 228). The inauguration began considerably before nightfall, "so as to add from the week-day to the holy day" (Yoma 81). R. Jose said: "May my lot be with those who bring in the Sabbath in Tiberias and part with it in Sepphoris" (Sabbath 118 b). Tiberias lies low, and darkness comes on early, while Sepphoris rests on a high hill, and the daylight lingers there. Of R. Hanina we are told that he used to sing: "Come and we will go out to meet the Bride, the Queen!" and R. Yannai robed himself in festive attire, and saluted the Sabbath with the words: "Come, O Bride; Come, O Bride" (Baba Kama 32 a-b). Sometimes the community of Israel represented the Bride (Hosea ii. 19-20; Pesikta R. xxiii. 117 b), but in the range of ideas we are now considering, Israel was the groom and Queen Sabbath the lady of his love.

In the sixteenth century the personification of the Sabbath as Israel's Bride became the inspiration of many beautiful customs. "The world on the sixth day of Creation was like a king who had raised up a canopy, but had no bride to bring in under it" (Genesis Rabba x.). In Safed, the seat of Jewish mysticism, at the period

named this idea was eagerly developed. It needs no stretch of the imagination to re-construct the scene. White-robed men and boys sang in the Sabbath to the strains of the Song of Songs, and they went out in procession up the hills and down the dales chanting Psalms, and calling on the Bride to enter into her loved one's home (*Tikkune Shabbath*, Venice 1640, p. 8 a). The six Psalms which are now used in the Ashcenazic rite (Psalms xcv.-xcix. and xxix.) owe their inclusion to the same locality and to the same range of ideas. They open with a call to the procession: "O come let us exult before the Lord" (לְכוּ בְרִנָּה); they call upon the whole of Nature to rejoice. The scenery of Safed may have given point to the selection. Around are the beautiful wooded heights of Jebel Zebud and Jebel Jermak—the most lofty hills of Western Palestine; from its elevation of 2750 feet above the sea, the Mediterranean is well seen, while the Jordan valley lies beneath, and across the Lake of Tiberias as well as in the East, the mountains rise to the heavens. Such verses as: "Let all the trees of the forest exult before the Lord" (Ps. xcvi. 12), and "Let the streams clap their hands, let the mountains exult together" (Ps. xcvi. 8)—these phrases and much else in the Psalms must have seemed to the processionists ideally apt as they went forth to greet the Sabbath in the neighbourhood of Safed. From Palestine the custom to recite these Psalms spread to Europe and other parts of the world (*Yoseph Omes*, § 589; *Sepher ha-cavvanoth*, p. 3 b).

The six Psalms—which correspond in number with the working days of the week—are consecutive from xcv. onwards, except that after xcix. we have not c. but xxix. The hundredth Psalm was essentially a *morning* hymn, and more appropriate to week-days (see notes on P.B. p. 20). On the other hand, the twenty-ninth Psalm not only falls in well—as a Nature poem—with the other five, but was from early times associated with the Sabbath. The appropriateness of Nature psalms for the inauguration of the Sabbath—the culmination of the Creation—is ap-

parent. But other suggestions were also anciently made for the choice of Psalm xxix. Seven times occurs in it the phrase *the voice of the Lord*, and this reminds one of the seven benedictions of the Sabbath Amidah (Berachoth 29 a) as well as of the seven days of the week; while the closing note *Peace*, coming at the end of a poem of the storm, is peculiarly apt for the day of rest, which introduces a spirit of calm after the storm of every-day life and conflict.

Page 108. Psalm xcv. is an invitation to praise and rejoice in the Lord, followed by a warning against disobedience. There is a historical reference to the incidents at Meribah (lit. Strife) and Massah (lit. Trial)—names given to the scene of Israel's murmuring at Rephidim, soon after the wandering began (Exod. xvii. 1-7). So, too, the scene of the murmurings at Kadesh, in the fortieth and last year of the desert march, was called Meribah (Num. xx. 1-13). Hence the reference at the close of the Psalm: "Forty years long was I wearied with that generation...wherefore I swear in my wrath that they should not enter into my rest." This last phrase, *my rest*, refers to the promised land: "the *rest* and the inheritance which the Lord your God giveth you" (Deut. xii. 9). It may be that the first reciters of this Psalm on a Friday evening thought of the *rest* which the Sabbath was about to bring to those who, so far from murmuring against God, were filled with the love of him and of his ordinances. The Midrash (see Buber's ed. p. 420) connects the Psalm with the Sabbath in another way. Verse 7 runs: "For he is our God...*to-day* if ye will hear his voice," and the Midrash comments: "If Israel observed even one single Sabbath according to its true spirit, deliverance would forthwith ensue" (comp. Sabbath 118 b).

Page 108 seq. The next four Songs are closely connected with the ninety-fifth. They are the answers to the invitation to worship. All are obviously liturgical, they all combine historical reminiscences of Israel's past with the most universal call to all the peoples to

adore the God whose power is manifested in the world of Nature as well as in the affairs of men. This universalism is paralleled by that of the second part of Isaiah, and there—as here—the thought of God as ruler of Nature is associated with this wider hope which, while taking account of Israel's national longings, transcends them and passes to the salvation of the whole human race. "Give unto the Lord ye families of the people, Give unto the Lord the glory due unto his name, take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations the Lord reigneth."

Page III. All these Psalms are *Nature* Psalms, and the culmination is supplied by the twenty-ninth Psalm, which completes the series. Psalm xxix. is a description of one of those impressive storms which sweep over Palestine. It rises in the Mediterranean—"the voice of the Lord is upon the waters"—God's voice sounds in the thunder-peals. Then the storm spreads to the far north, it shatters the cedars of Lebanon, and shakes the mountains, even Sirion (that is Mt Hermon, Deut. iii. 9, "Hermon the Sidonians call Sirion"). The lightnings flash—"the voice of the Lord cleaveth flames of fire"—and the storm works its way downwards, sweeping over "the wilderness of Kadesh"—in the south—while the very desert itself, as well as its affrighted denizens, is awe-stricken. But over all resounds the universal chorus: "Glory!" The Lord is not a God of ruin, the sovereign of the world is *ruler* of the storm, and man is safe in his loving hands. "The closing word (בְּשָׁלוֹם) *with peace* is like a rainbow arch over the Psalm. The beginning of the Psalm shows us heaven open, and the throne of God in the midst of the angelic songs of praise; while its close shows us his victorious people upon earth, blessed with peace in the midst of the terrible expression of his wrath" (Delitzsch). Or rather, the serene close of the twenty-ninth Psalm recalls Elijah's experience, when, in stormy frame of

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mind, the fiery zealot, angered and desperate stood upon Mount Horeb. "And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire *a still small voice*" (1 Kings xix. 11-12). All nature spoke to the Israelite of God's power and glory, but above all the mighty din, he heard the softer tones of his beneficence and tenderness. And so from the clamour of the work-a-day agitations, Israel turns to meet, in love and serenity, the Sabbath bride whose coming transfigures the Jewish home into a palace, more beautiful than that of earthly royalty.

Lechah Dodi.

Page 111. *Come my friend to meet the bride* (לָךְ רִדִּי). The author of this poem was Shelomoh (Solomon) ha-Levi (the consonants of the name, S L M H H L V I, begin the consecutive stanzas, which accordingly form a nominal acrostic, a device often adopted by writers of *piyyutim* or synagogue hymns). It is rhymed, each stanza consisting of four parts, three of which terminate in the same rhyme, while the fourth member of the stanza ends throughout the poem in the common sound *lā* (לָה). Solomon the Levite, called Alkabeş, lived in Safed, where he flourished in the first half of the sixteenth century. It has already been shown that the comparison of the Sabbath to a bride was much older, and the refrain is also not original to our author. But, as Dr Schechter says of this *Lechah Dodi*: "It is perhaps one of the finest pieces of religious poetry in existence, and has been translated by Herder and Heine into German. Catholic Israel, whose love for Bride Sabbath and whose hope for final redemption it echoed so well, soon honored Alkabeş's poem with a prominent place in almost all its rituals; and the *Lechah*

Dodi is now sung all over the world on the Sabbath eve, when Queen Sabbath holds her levée in the tents of Israel" (*Studies*, ii. 228).

On the *melodies* to which *Lechah Dodi* has been set, see the article of F. L. Cohen in *Jewish Encyclopedia*, vii. 675. The poem opens with a Midrash explanatory of the discrepancy between the two versions of the fourth commandment. In Exodus xx. 8 the opening words are "*Remember* (זָכוֹר) the Sabbath day," in Deut. v. 12 "*Observe* (שָׁמֹר) the Sabbath day." Both words, said the Rabbi, were spoken in a "single utterance" (She-buoth 20 b); nay, the whole Decalogue was spoken at once (Mechilta, on Exod. xx. 1). This phase of the idea raises it to a higher plane, for it is a mystic correlative to the profound truth of God's perfect unity and indivisibility in space or time.

From the beginning, from of old it was ordained. The Midrash uses the analogy of the Architect who has the whole structure completely mapped out before the building is actually begun. Compare Proverbs viii. 23, where the same phrase is part of the address spoken by Wisdom. So the Torah was created before the world (Pesachim 54), and the Sabbath—"the last in production, first in thought"—typifies both "Wisdom" and the "Torah." The Sabbath is the Rest of the Soul from worldly cares, and Rest—in communion with God—is the aim and crown of Wisdom as embodied in the Torah. Thus the Sabbath is the end and pinnacle of the Creation, for which end everything else was made.

The poem next turns to the regal city, Jerusalem, and bids it too arise, and become again a fitting abode for the Queen. This note is struck throughout the rest of the hymn, which grows in Messianic hope as it proceeds. Most of its phrases are Scriptural. *The valley of weeping* is from Ps. lxxxiv. 7. The opening verses of Isaiah lii.: *Awake, awake, put on thy strength*, and so forth, supply the source for several phrases of the next two stanzas, which cite besides Isaiah li. 17. Other Isaianic expressions abound, with some inversions and

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adaptations: *Thy light is come, arise, shine*, lx. 1; *be not ashamed, neither be confounded*, liv. 4; *the poor of my people trust in thee* (Zion), xiv. 32; *all that would swallow thee shall be far away*, xlix. 19; *thy God shall rejoice over thee, as a bridegroom rejoiceth over the bride*, lxii. 5; *thou shalt spread abroad on the right hand and on the left*, liv. 3; *we also shall rejoice and be glad*, xxv. 9. Phrases are also drawn from other parts of the Bible: *Arise, arise, give forth a song*, Judges v. 12 (Deborah's song); *why art thou cast down*, etc. Ps. xlii. 12; *the city shall be builded on her own mound*, Jeremiah xxx. 18; *and they that spoil thee shall be for a spoil*, *ibid.* verse 16. The Messianic hero is a scion of the Davidic house, *the son of Jesse, the Bethlehemite* (1 Sam. xvi. 1)—Bethlehem was the home of David's father (*ibid.* verse 4), the "*offspring of Perez*"—Perez was an ancestor of Boaz, husband of Ruth, from whom David descended (Ruth iv. 18–22). After this happy dream of the future, the poet turns again to the happiness of the present, and bids the Sabbath bride come in peace, the bride that is Israel's chief glory (Prov. xii. 4), *the crown of her husband*. The poem *Lechah Dodi* is thus a mere mosaic of Biblical phrases. Yet it stands out as a strikingly original composition, fresh, fragrant, full of new charm. This literary phenomenon can have few exact parallels. But the poem is, from this point of view, comparable to the effect of reminiscences in Psalm lxxxvii. (see Note on P.B. p. 106).

Towards the close of the hymn it is customary with many to turn and bow in various directions. This practice has no connection with the entrance of the mourners, who come into the Synagogue at about this point. It is really a survival of the processional reception of the Sabbath: being a symbolical remnant of the greeting of the Bride. In some parts, where the actual procession does not occur, the Reader followed by the congregation move into the Courtyard of the Synagogue, grouping themselves round the door as they reach the words: *Come, O bride; come, O bride!* (These last words are not constant in

all versions ; some, in place of the repeated refrain, read "Sabbath the Queen," others "Sabbath of Rest.") Just as the procession has become a symbolical bowing, so the recitation of the whole of the Song of Songs has in some places given way to the chanting of four verses (the initial letters of which compose the name *עקב*). These verses are Song of Songs i. 2 ; iv. 15 ; ii. 8 ; and v. 1. *Let him kiss me with the kisses of his mouth, for thy love is better than wine. Awake, O north wind, and come, thou south : blow upon my garden that its spices may flow out ; let my beloved come into his garden and eat his pleasant fruits. The voice of my beloved ! behold he cometh leaping upon the mountains, skipping upon the hills. I am come into my garden, my sister, my bride ; I have gathered my myrrh with my spice ; I have eaten my honeycomb with my honey ; I have drunk my wine with my milk ; eat, O friends, drink, yea drink abundantly, O beloved.* These verses are interpreted mystically of God and Israel, or more specifically in the present context, they are an image of the affection of Israel for the Sabbath. Very aptly some recite these verses before the *Kiddush* (sanctification with the cup of wine) ; others, again, chant them (or other selections from the Song of Songs) before every meal of the Sabbath.

The Sabbath Psalm.

Page 112. Psalm xcii. is described in its heading a "Psalm, a Song for the Sabbath Day." Maimonides in his Responsa (Pe'êr Haddôr § 116) records that it was an ancient custom to recite it on Friday nights. Though the Psalm has no close intrinsic connection with the Sabbath, it was sung by the Levites while the tamid offering was being brought on Saturday (Mishnah, Tamid). Its association with the Sabbath is found in its character as a thanksgiving Psalm—eulogising God's faithful providence and love in caring for the world, the marvellous work of his hands. Adam, says the Midrash,

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sang this after his first night on earth, on the first Sabbath of all. Psalm xciii. is a similar doxology of God, the majestic King, girded with strength, whose throne is set from of old. Some phrases of this Psalm point to the fixed order of Creation, an idea closely allied to the Sabbath rest. The words *the world is established that it cannot be moved* in particular refers to the fixed order of Creation; it is similar to the reference to the same idea in Psalm xxxiii. 9. *He spake and it was; he commanded and it stood fast.*

Ps. xcii. is an exquisite lyric, the calm beauty of which is, some feel, disturbed by the verses in which the evil-doers are warned of their doom: *A brutish man knoweth it not, neither doth a fool understand this; when the wicked sprang up as grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.* Yet the ultimate triumph of right over wrong is an essential element in the divine ordering of things depicted in the earlier part of the Psalm. Confidence in this solution of the problem of life unfolds the plan of Creation, and brings calm to the disturbed soul. Thus the Psalm is doubly suited to the culmination of the Creation and to the day of Rest. But it may be that this part of the Psalm has a special historical reference; at all events it is aptly illustrated by an incident recorded in the second Book of the Maccabees (viii. 8-29). It relates to Nicanor's inroad. So sure was he of victory, so certain of making many prisoners, that before advancing into Judæa, he "sent unto the cities upon the sea-coast, inviting to buy Jewish slaves," and stating his price—ninety slaves for a talent. But Judas Maccabeus completely overthrew Nicanor and put the army to flight, "and they took the money of them that had come to buy them." But the pursuit was soon checked, in circumstances that illustrate our Psalm. "And after they had pursued them for some distance, they returned, being constrained by the time

of day; for it was *the day before the Sabbath*, and for this cause they made no effort to chase them far" (verses 25-26). They rather "occupied themselves with the Sabbath, *blessing and thanking the Lord exceedingly*, who had saved them unto this day, for that he had caused a beginning of mercy to distil upon them." Perhaps this occasion gave rise to part of Ps. xcii., or if the passage be older, then we may well conceive that the words, alluding to the short-lived triumph of the wicked, bore a deep significance to the victorious host of Judas on the Sabbath following Nicanor's overthrow.

Sabbath Eve Service.

Page 114. The service, having reached this point, now follows the lines of the ordinary week-day evening liturgy. Indeed, as already pointed out, the oldest rites actually begin the service with *Bless ye the Lord* (בְּרַכּוּ). This is the case with the Maḥzor Vitry p. 142. For notes on this part of the service see notes on P.B. p. 96 above. The only difference is that a variation occurs in the reading of the paragraph beginning *Cause us to lie down in peace* (הַשְׁכִּיבֵנוּ). The week-night version ends with the benediction: *Blessed art thou, O Lord, who guardest* (שׁוֹמֵר) *thy people Israel for ever.* But the Sabbath itself is, in a deeply religious sense, Israel's guardian, and so the form of the Benediction is altered to express the peace which falls upon the Jewish home with the evening of the seventh day: *Blessed art thou... who spreadest the tabernacle of peace* (הַפְּתֹחַ) *over us.* (It would be more logical, as the Sephardim do, to modify other phrases in the paragraph.) Baer (p. 186) quotes other explanations of the change in the benediction; a change which is as old as the Gaon Shalom (849).

The passage *Blessed be the Lord for evermore* (בְּרוּךְ ה' לְעוֹלָם) (P.B. p. 100) which follows in the week-night service is omitted on the Sabbath eve. This was not

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the case in the Gaonic age, but the omission depends on the theory that the passage—with its eighteen sentences—was originally compiled as a substitute for the “eighteen benedictions” of the week-day Amidah. As the Sabbath Amidah consists of seven and not of eighteen benedictions, and as another substitution for it is otherwise provided (P.B. pp. 119–120), the passage referred to is omitted on Friday nights.

Pages 114–115. Various appropriate Biblical passages are inserted, before the Amidah, for the Sabbath Exod. xxxi. 16, 17 (וַיִּשְׁמְרוּ), for the three Pilgrim Feasts Leviticus xxiii. 44 (וַיִּדְבֵּר מֹשֶׁה), for the New Year Ps. lxxx. 4, 5 (תִּקְעוּ בַחֲדָשׁ שׁוֹפָר), and for the Day of Atonement Leviticus xvi. 30 (כִּי בַיּוֹם הַזֶּה). These passages are found, with here and there a slight modification (thus for the Pilgrim Feasts the Sephardim prefer the verse Leviticus xxiii. 4—אֵלֶּה מוֹעֲדֵי יְיָ—), in all the rites from the Gaonic age to our own day.

Friday Night Amidah.

Pages 115–119. The Sabbath, like the Festival, Amidah consists of *seven* benedictions (Berachoth 29 a); of these the first three and the last three are constant to all forms of the Amidah—week-day, Sabbath, Festival. The benediction between these constant groups is peculiar to the special occasion, and varies in all four services of the Sabbath. The following note refers to the special benediction for Friday night.

Page 116. *Thou didst hallow the seventh day unto thy name* (אַתָּה קִדַּשְׁתָּ). Though the Talmud does not cite the text of this benediction, Zunz is clearly right in attributing it to the Talmudic period. It was well known to the Gaonim, some of whom, however (see Vitry and Hamanhig), included in the paragraph the description of the Sabbath as *the desirable of days* (הַמְדֵּת הַיָּמִים)—a phrase found in our P.B. (p. 139) in the Sabbath *morning* Amidah. So, too, the texts in Maimonides as

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well as in Amram and other early authorities differ in detail from one another and from our P.B. version. The phrases of the benediction are derived from the Scriptural passage Genesis ii. 1-3 (וַיִּבְרָא) which follows in our P.B. version (though it is not found in all rites).

Page 117. *Accept our rest* (רַצְהָ בְּמִנוּחֵינוּ). Some phrases of this beautiful prayer are found in the Talmud (בְּרֵיטִינוּ בְּמִצְוֹתֶיהָ, Pesahim 117 b). The same Talmudic passage refers to the termination of the benediction—*Blessed art thou...who hallowest the Sabbath* (מְקַדֵּשׁ הַשַּׁבָּת)—both in the Amidah and the Kiddush. The Talmud (loc. cit.), as well as the Sopherim (Sabbath, end of ch. xiii.), already note the difference between the ends of the benediction for Sabbaths and Festivals. On festivals the formula runs (P.B. p. 229, comp. also P.B. pp. 226, 231, 242, 243, 258, etc.): *Blessed art thou...who hallowest Israel and the seasons* (מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמָנִים). The mention of Israel in the festival benediction is due to the specifically Israelite character of the festivals, whereas the Sabbath preceded the choice of Israel, and applies to the whole of mankind. Hence there is no reference to *Israel* in the eulogy of God as the Hallower of the Sabbath.

The "Substance of the Seven."

After the Amidah, the passage *And the heaven and the earth were finished*, Genesis ii. 1 (וַיִּבְרָא) is repeated from the Amidah (P.B. p. 117). As it also is appointed for the Kiddush (P.B. p. 124), the passage is thus recited *thrice*—a favourite liturgical habit, as several passages in the prayers are said three times. *Three* was a number which had sacred associations. The repetition on Friday night, it is suggested (Tosaphoth to Pesahim 106), arose from the fact that on festivals which fall on the Sabbath, the Amidah—being the festival form—does not include the verses (וַיִּבְרָא), and

they were therefore inserted *after* the Amidah. Thence the custom was taken over to ordinary Friday nights. As regards this particular citation from the second chapter of Genesis, it was from of old considered an essential part of the Sabbath prayers (Sabbath 119 b).

The prayer that follows is an abbreviated form of the Amidah, it contains the substance of the seven benedictions (and is therefore termed שְׁמִינִי שְׁבַע, for the word שְׁמִי *eye* came to mean *appearance, manner, nature*: this paragraph is *of the nature, of the manner* of the seven benedictions). This abbreviated form was chanted by the Reader so that late-comers might finish their prayer with the rest of the congregation (cf. Rashi on Sabbath 24 b); unlike the shortened week-day Amidah (P.B. p. 55) this never seems to have been used as a *substitute* for the longer Friday night Amidah. The prayer as we have it is in Vitry and Maimonides. The phrase *the Most High God, Possessor of heaven and earth*, is taken direct from Genesis xiv. 19, thus slightly differing from the phraseology of the Amidah. The change was no doubt designed to introduce a reference to the creation of heaven and earth, of which the Sabbath was the culmination. *In the fitting forms of Blessings*, i.e. in blessings suitable to the occasion; lit. after the manner (שְׁמִינִי) of the blessings (bestowed), man must praise. As the Rabbis said (Berachoth 40, Succah 46): "Blessed be the Lord day by day, says the text: as though to admonish you to return daily unto Him something corresponding to the nature of (שְׁמִינִי) His blessings." *A people sated with delights*, comp. Isaiah lv. 2 and lviii. 13 (*call the Sabbath a delight*). On the phrase *in remembrance of the creation* Baer (p. 191) comments: "Although Scripture says regarding the Sabbath (Deut. v. 15) 'and remember that thou wast a slave in Egypt, and that the Lord thy God brought thee out thence with a mighty hand and a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day'—nevertheless we do not here say *in remembrance of the departure from Egypt*, for the fundamental idea connected with the

commandment of the Sabbath is the memorial of the creation, and the institution of the Sabbath preceded the Exodus. But in the Sabbath Kiddush both are mentioned, while in the festival Kiddush reference is only made to the Exodus, for the festivals were fundamentally associated with the departure from Egypt."

Page 120. The second chapter of the Mishnah Sabbath (בְּמָה מְדֻלָּקִין) is transferred from the home into the liturgy; it deals with the oils and wicks proper to be used for the Sabbath light. The chapter is introduced at an earlier point of the service in some rites, but our P.B. follows the Gaonic arrangement. The English translation sufficiently explains the terms of the Mishnah, with one exception, the *Erub* referred to in § 7 of the chapter.

Erub (עֵרֻב) means, literally, a *mixture*, a symbolical act by which continuity was established as Jastrow (p. 1075) expresses it "(a) with reference to Sabbath limits (תְּחומין): a person deposits, before the Sabbath (or Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath (2000 cubits in every direction) are measured from it as the centre; (b) with reference to buildings with a common court (תְּחָצֵרוֹת): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רֵישִׁית), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; (c) with reference to preparing meals (תְּכַשִּׁילִין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday [or the preceding week-day] and lets it lie over until the end of Sabbath, by which act all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a continuation of the preparation begun on Thursday."

Page 122. After the legal (halachic) Mishnaic chapter concerning the Sabbath light, there follows a

homiletical (Aggadic) passage (*Rabbi Eleazar said*, etc.) from the Talmud (end of Tractate Berachoth). The Kaddish is not recited after halachah but after Aggadah, and this passage is added to enable the mourner's Kaddish to be introduced. The homily here cited is based on Isaiah liv. 13: *And all thy children shall be taught of the Lord, and great shall be the peace of thy children.* The homilist continues: Read not *thy children* (בְּנֶיךָ) but *thy builders* (בְּנֵיבָנֶיךָ). Such plays upon words were a frequent device of ancient preachers, they were in a sense *puns*, and served to attract the attention to a particular idea which the speaker wished to enforce. In the context in the Talmud the reference is to the eternal peace which comes after death (hence the association of the passage with the mourner's Kaddish). The study of the Law increases peace, and its students are the builders whose work upholds the edifice of the world. The other citations are Ps. cxix. 165; cxxii. 7, 8, 9; xxix. 10. They all speak of peace, and are found in the same manner at the end of Tractate Berachoth.

The Parents' Blessing.

Page 122. As the rubric explains, on the eve of Sabbaths and Holy Days it is customary for Parents, either at the conclusion of the Service in the Synagogue, or upon reaching their home, to pronounce a Benediction upon their children. The Rabbi of the congregation sometimes performs the same rite to the boys. This custom is already referred to in Sopherim (xviii. 5). The two hands are placed on the child's head, and the mother or father—who do not restrict their blessing to the young but invoke it also over their adult children—utter whatever form of benediction their hearts dictate. In Biblical times the Father's blessing was regarded as of great importance to the child. Later on, it became a symbol of conveying to the child the spirit of God, and it linked the ages together in mutual loyalty, dependence,

and affection. Though the idea, then, is old, the actual form referred to in the rubric does not seem to have been fixed till the end of the sixteenth century. Some of the formulæ are paralleled by such Biblical passages as Ruth iv. 11-12. An interesting reference to the custom is made in M. Lazarus' Autobiography (*Aus meiner Jugend*, p. 7, cf. the same author's *Treu und Frei*, p. 305).

The Ideal Woman.

Page 123. In many family circles it is the habit of the Jewish husband to recite in the home on Friday eve the last 22 verses of the Book of the Proverbs (xxxii. 10-31). In this alphabetical acrostic the author has drawn an immortal picture of the ideal housewife. Her nobility of character is matched by her manifold activity, and though her sphere is the home, yet she pursues her work beyond its walls, and under her benign influence the effects of the home spread to the very gates of the city.

It is not easy to render the epithet applied to the heroine of the eulogy. She is termed *esheth hayil* (עֶשֶׂת חַיִּיל), which our P.B. renders *a woman of worth*, a meaning justified by the original. The Anglican Versions prefer *a virtuous* (= *valiant*) *woman*. C. Toy (whose admirable commentary has suggested much of what follows) falls back on the simple phrase *a good wife*. The German language gives a better equivalent; *die wackere Hausfrau* or Zunz's *ein wackeres Weib* convey the precise force of the Hebrew word. The Hebrew word (עֶשֶׂת חַיִּיל) means power and capacity, it includes moral worth and practical efficiency. "Such a woman is her husband's crown (Prov. xii. 4), his glory and joy, bringing him happiness at home and honour abroad, by the excellence of her household arrangements and the respect which her character commands" (Toy). It is to be noted that the author of the eulogy presents the religious side of her character in

a mere touch—but it is a perfect touch which depicts everything: she is, in fine, *a woman that feareth the Lord*.

The interrogative form—*a woman of worth who can find?*—is not sarcastic or cynical. At the end of the eulogy the author puts into the husband's mouth *many daughters have done worthily*, using the same expression (לִּי) which occurs in the opening question. The question merely implies that perfection is not universal but when it is found *its price is far above rubies*, precious beyond all conceivable wealth. From her, her husband *shall have no lack of gain*. The word translated *gain* (שָׁלַל) is a military term—*spoil*—here applied in a peaceful sense; similarly below in the sentence *she setteth forth provision for her household*, the word rendered *provision* (טָרֵף) literally means *prey*, but there, too, a term of violence is turned into an expression of domestic calm.

Having praised her in general—*she doeth him good and not evil all the days of her life*—the author proceeds to specify. First she directs the industrial pursuits of the household. *She seeketh wool and flax*, the preparation of cloths and garments was the function of the women in ancient as in mediæval times. *She is like the merchant-ships*, “she does not rely solely on local supplies but—*she bringeth her food from afar*—from all quarters provides maintenance for her household.”

Thence the eulogist passes to her financial enterprise. *She considereth a field and buyeth it*, and uses the profits to still further advantage: *with the fruit of her hands she planteth a vineyard*. The cultivation of the vine was, and still is, one of the most important industries of Palestine.

All her success is the result of determined energy. *She girdeth her loins with strength*, i.e. with strength as a girdle. To gather up the robe with a girdle was a necessary preliminary for strenuous work. *She perceiveth that her earnings are good*; *perceiveth* (טָעַמָה) lit. *tasteth*. To *taste* is to discover by experience. So in Psalm

xxxiv. 8 (9) *O taste* (= find out by trial) *and see* (= become convinced) *that the Lord is good.* "So, here, the housewife learns by trial that her work is bringing pecuniary profit, and this statement is repeated and expanded in the second line—*her lamp goeth not out by night*—the meaning of which is not 'she is indefatigable in work,' but 'her house is prosperous.' In a well-ordered house the lamp burned all night as a sign of life, its extinction marked calamity (Jer. xxv. 10, Job xviii. 6)." This, in part, is the meaning of the *continual lamp* (נֵר תָּמִיד) kept burning in the modern Synagogue, as an analogue to the lights ever kindled in the Temple (Exod. xxvii. 21). More exactly apposite to our present subject is the Beduin proverb cited by Benzinger: "he sleeps in darkness," i.e. in poverty, for in every well-kept house a lamp burns all the night through.

Again the author turns from her activities outside the house to her provision for her household and the poor. *She putteth her hands to the distaff, she putteth forth her hand to the needy.* In time of snow (which is not infrequent in the higher parts of Palestine) *she is not afraid*, for all her household *are clothed in scarlet.* We rather expect an article of warmth than of luxury, such as scarlet; but it may be that the warmer cloths were dyed that colour. Or the meaning may be: if rich enough to provide all her household with scarlet, she would not need to fear the snow. Certainly the citation of the luxurious scarlet well leads up to the next sentence, in which her tapestries, her Egyptian linens and Phœnician purples are entered among the costly contents of her wardrobe. And, as a result of her high reputation, her husband derives civic renown: *he is known in the gates*, the place of assembly, where *he sitteth among the elders of the land.* Implied, too, is the thought that her husband's clothing is notably luxurious and handsome, and makes him a marked man. So, in the *Odyssey*, Nausicaa says to her father: "Yea, and it is seemly that thou thyself, when thou art with the princes in council, shouldst have fresh raiment to wear." In the

Maccabæan idyll of Simon already cited, occurs this partly parallel phrase: "The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel" (1 Macc. xiv. 9). But her costly wares are not only made for home use, *she delivereth girdles to the merchants*. (On "girdles" and other articles of clothing mentioned in the chapter, see my articles in the *Encyclopædia Biblica*.) The *merchant* (מַכְשֵׁר) is literally the *Canaanite*, the Phœnician. Much of the ancient commerce was Tyrian. And her wisdom and prosperity enable her to regard the future without anxiety (*she laugheth at the time to come*). Her moral character is as noble as her capacity is great. *She openeth her mouth with wisdom*, but she teaches by suave methods and her wisdom is tempered by love: *the law of lovingkindness is on her tongue*—which also implies that by word as by deed she inculcates the lesson of mercy and sympathy. Nor does she expect of others more than she exacts of herself: *she looketh well to the ways of her household*—keeping the eye of the mistress on all that goes on—but herself is as energetic as any—*she eateth not the bread of idleness*. So *her children rise up* (perhaps this implies their growth to honourable condition) *and call her happy*; her husband also, and *he praiseth her, saying: Many daughters have done worthily but thou excellest them all*. And it is not her grace and her beauty—which by implication are notable—that call forth this noble eulogy, it is because *she is a woman that feareth the Lord that she shall be praised*.

And now the author ends with a very remarkable line. She is blessed by her husband and children, yet after all she stands forth as a self-contained character; she is herself, not merely the reflection of those whom she loves and to whose welfare she is devoted. *Give her of the fruit of her hands*, i.e. recognise the intrinsic worth of her whole activity of body and mind, *and let her works praise her in the gates*—"let her have recognition and credit for her industry and skill...she is regarded by

the author as an independent entity, not merely as an appendage of her husband" (Toy). She is an ideal wife, an ideal mother, but she is also an ideal in and for herself. Nothing in ancient literature equals this remarkable attestation to the dignity and individuality of woman.

Kiddush.

Page 124. The Kiddush (קידוש), or sanctification, is essentially a home-rite, and is an integral part of the Sabbath and Festival meals. The full form of the phrase is *sanctification of the day* (קידוש היום) Pesahim 105 a). The main feature of the rite is the use of the Cup of Wine. Wine, which "maketh glad the heart of man" (Ps. civ. 15), was an article of food, and also, owing to its exhilarating effects, a natural symbol of joy. Wine has a place in many Jewish ceremonials (see P.B. pp. 216, 298, 305). To the Jew, wine was a good, liable to abuse but none the less a gift of God, worthy to be used in religious ceremonial, as in acts of adoration of the bounteous Bestower of all good. The vine, too, passed into popular speech as an emblem of quiet prosperity. Of Simon the Maccabee (about 141 B.C.E.) we read: "He made peace in the land, and Israel rejoiced with great joy: and they sat each man under his vine and his fig tree and there was none to make them afraid," 1 Macc. xiv. 12. In olden times wine was offered in various sacrifices (see e.g. the ordinances in Numbers xxviii.), and this sacred use finds metaphorical expression in the parable of the trees told by Jotham: "Then the trees said unto the vine, Come thou and reign over us. But the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (Judges ix. 12, 13). The association of wine with the Sabbath sanctification is very frequently referred to in the early Rabbinic literature (e.g. Mishnah Berachoth viii. 1, Pesahim 106). It has been very plausibly held that such customs as this—emphasising that wine, and

many other pleasures, sanctify by use though they degrade by abuse—are in part responsible for the sobriety which has generally distinguished Jews throughout the ages. Judaism, moreover, is not an austere discipline. It not merely admits, it emphasises, the joyous side of life.

The Kiddush in Synagogue arose from the custom of entertaining and lodging wayfarers in the Synagogue precincts, and thus the rite was part of the meal provided for the communal guests (Pesahim 101). The public Kiddush, however, as an act of sanctification (*Col-bo* 50), was retained long after it ceased to be customary to associate the guest-house with the place of worship. Similarly the hanucah lights are kindled in the Synagogue as well as in the home. The communal observance of these rites fulfils the further purpose of enabling those who are unskilled in such ceremonials to participate in them. In synagogue, the citation (P.B. p. 124) from the end of Genesis i. and the beginning of Genesis ii. (לַעֲשׂוֹת וַיְהיֶיךָ) is omitted, and the Kiddush begins with the benediction over the wine.

Blessed art thou...who createst the fruit of the vine. From the Talmud (Berachoth 35). The next paragraph is referred to in Pesahim 117 b, and occurs, practically as our P.B., in the Gaonic rites. The Sabbath is the *first of the holy convocations*, for it is named first in the Scriptural lists of the holy days in Leviticus xxiii. *In remembrance of the departure from Egypt*, Deut. v. 15. *For thou hast chosen us*, Deut. vii. 7, and *sanctified us*, Exod. xix. 6, Levit. xix. 2, Deut. xxvi. 19. *Blessed art thou...who hallowest the Sabbath*, Gen. ii. 3, Exod. xx. 11.

The benediction over the bread (הַפְּתִיחַ) is derived from the Talmud, Berachoth 35. The phraseology is Scriptural, Psalm civ. 14: "He causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth bread from the earth." It may be noted that the next clause in the same Psalm is "and wine that maketh glad the heart of man," thus giving the

same association between wine and bread which is established also in the Sabbath meal. Two loaves are used on Sabbath at each meal, the symbolical meaning of which is derived (Pesahim 117 b) from the double portion of the manna (Exod. xvi. 5).

Sabbath Morning Service.

The first part of the Sabbath morning prayers is identical with the week-day liturgy, except that (a) a passage is added to the sacrificial citations (P.B. p. 10), (b) the meditation and benedictions for the phylacteries (P.B. p. 15) are omitted as the *tephillin* are not worn on Sabbaths, (c) the hundredth Psalm (P.B. p. 20) is omitted, and Psalms xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii. substituted (in the Sephardic rite the selection of Psalms is somewhat different). Otherwise, the week-day and Sabbath services are identical up to the end of the "Song of the Sea" (Exodus xv.). After this the Sabbath liturgy interpolates the important doxology which is found on P.B. p. 125.

Nishmath.

Page 125. *The breath of (נְשֵׁמַת) every living being shall bless thy name.* The opening phrase is reminiscent of the last words of the Psalter, *Let everything that hath breath praise the Lord.* The main constituents of this noble prayer are ancient. The latter portion of it is prescribed by R. Johanan as a thanksgiving for the rain-fall (Berachoth 59 b); the earlier part is mentioned by the same authority as the benediction (בְּרַכַּת הַיַּיִר) concluding the home-service on the Passover eve (Pesahim 118 a). The doxology is not only a fitting praise after the recitation of selected Psalms, but it has also been made an expression of Israel's reliance on the one God (*We have no King but thee, to thee alone we give thanks*). Though our mouths were full of song as the sea (אֵלֵינוּ פִּינִי). Such hyperbolical invocations as this, which is cited in the name

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of Johanan, are found elsewhere in the early Jewish literature. Thus in the second century Apocalypse of Baruch (liv. 8) occurs this passage: "If my limbs were mouths, and the hairs of my head voices, even so I could not give thee the meed of praise, nor tell the glory of thy beauty." (Cf. also Aboth d. R. Nathan i. xxv.)

The many scriptural reminiscences in the phraseology of the doxology are noted by Baer. The text actually cited: *All my bones shall say, Lord, who is like unto thee*, etc. is from Psalm xxxv. 10. The various rites differ in the wording, especially in the portion which follows the citation of this text. (There is a good note on *nishmath* in Landshuth, p. 278.)

Page 127. *He who inhabiteth eternity* (שׁוֹכֵן עַד)—as well as the preceding two words—is from Isaiah lvii. 15 (cf. Is. vi. 1). The text that follows *Exult in the Lord* is taken from Ps. xxxiii. 1. This verse is amplified in the next paragraph (בְּפִי יְשָׁרִים). The initials of the Hebrew words meaning *the upright, the righteous, the loving ones*, and *the holy* happen to form the acrostic *Isaac* (יִצְחָק), and by re-arranging the verbs (after the manner of the Sephardim) the acrostic *Rebekah* (רִבְקָה) is also introduced, thus:

בְּפִי יְשָׁרִים תְּתַרְוּם
וּבְדַבְרֵי צַדִּיקִים תְּתַפְּרֶה
וּבְלִשׁוֹן חֲסִידִים תְּתַקְדֵּשׁ
וּבְקֶרֶב קְרוֹשִׁים תְּתַהַלֵּל

Such fanciful ideas were and still are appreciated by many, whose affectionate ingenuity would play in child-like rapture round the words of the beloved prayers.

In the assemblies (בְּמִקְהֵלוֹת)...*thy name shall be blessed*. The various synonyms *thank, praise, laud*, etc., which occur in this paragraph, are found conjoined in precisely the same sequence in the Mishnah (Pesahim x. 5), in the doxology for the Passover eve.

The Sabbath Yoşer.

The service then follows the same line as for week-days (see notes on P.B. p. 36, 37), but after the Yoşer benediction, the Sabbath form diverges, the passage beginning *All shall thank thee* (הכל יודוך), page 128. Some parts here are identical with the week-day form, but others are peculiar to the Sabbath. Especially noteworthy is the reference to the future life and the Messiah (page 129): *There is none to be compared unto thee, O Lord, our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee, O our Saviour, for the resurrection of the dead.* These three ideas: the coming of the Messiah, the resurrection of the dead, and the life of the world to come, are parts of one great conception, though the inter-relation of the parts is not consistently defined in Rabbinic theology. Maimonides (in the last two of the thirteen articles, P.B. p. 90) places the coming of the Messiah before the Resurrection, as is done in the passage now before us. The *world to come*, however, here precedes the advent of the Messiah, but "the prevailing conception in Jewish theology is that the Messianic age is to precede the world to come" (Singer, *Lectures and Addresses*, p. 183). On the other hand, the phrase the *world to come* is often used in the Rabbinic literature in the general sense of all the future change of which the Messianic advent and the Resurrection are constituent parts. A considerable element in Jewish Messianic hope is the regeneration of *this*, the earthly life, but the idea easily passes over into that of a new life, transcending the earthly, a life in which the souls of all past generations are to share.

Page 129. *God, the Lord over all works* (אל אדון) is an alphabetical but unrhymed hymn of the early middle ages. Rapoport (*Biccure Ha-ittim* x. p. 119 end of note 20) ascribes a more ancient origin to the hymn, for he thinks

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that it belongs to the Essenes, a Jewish sect of the beginning of the Christian era. P. Bloch, on the other hand (*Monatsschrift*, vol. xxxvii.) attributes the hymn (with the other mystical passages of the Yoşer) to the eighth or ninth century mystics, described as the *Riders on the Chariot* (Yorede Merkaba). The *Chariot* (referred to in this hymn) is derived from the vision of Ezekiel (chs. i. and x.); it is a fine poetical figure (found also in other ancient literatures) to describe the majestic progress of God as he rides on the "Cherubim," or upon the "heavens." (For theories as to the origin and symbolical meaning of the *Chariot-ride* see Kohler in *Jewish Encyclopedia*, viii. 500.) In this hymn, the *chariot*, however, plays a secondary part, for the doxology really accords with the general sense of the Yoşer prayer, a praise of God and of his power as revealed in his moral excellence (*purity and rectitude are before his throne*) and in the marvels and regularity of the natural phenomena and especially of the *luminaries* of beautiful lustre, the sun and moon, who rejoice in their going forth, and praise their Maker. Cf. Ps. xix. in Addison's famous rendering :

"For ever singing, as they shine,
'The Hand that made us is Divine'."

He called unto the sun, and it shone forth in light. He looked, and ordained the figure of the moon. This second clause, relating to the moon, may refer (as Baer suggests) to the Midrash (Genesis Rabba vi.): God saw that men would worship the sun, and therefore he ordained the figure of the moon, so that at all events there should be more than one chief luminary, and thus the danger of the worship of either would be reduced. The phrases are, it will be noted, admirably chosen: the *light* of the sun, the *figure* of the moon, for the moon only shines by the reflected light of the sun. But it may be that the words *he ordained the figure of the moon* refer to the regularity of the periodical phases of the moon, to which changes in shape the phrase *figure of the moon* may allude.

Page 130. *To the God who rested from all his*

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works (לֵאמֹר אֲשֶׁר שָׁבַח). This paragraph, like all the other Sabbath additions to the Yoşer, is found in the Gaonic liturgy and was known to Naṭronai and Amram (cf. also the Midrash Neēlam). God *exalted himself*, raised himself, on the seventh day. The figure is that God descended to earth to create, and then ascended again to his throne on high. Just as the luminaries glorify God, so *the Sabbath day itself offered praise*. The Midrash (on Ps. xcii.) has it that Adam, on the first Sabbath, sought to adore the Day of Rest (the heading of the Psalm may be rendered: A Psalm or Song *unto* the Sabbath Day). But the Sabbath rejoined: Nay, praise not me; but together let us eulogise the Maker of us both. Then Man and the Sabbath in unison sang: It is good to give thanks unto the Lord.

Pages 131-6. See above, notes on P.B. pp. 38-45.

The Sabbath Morning Amidah.

The Sabbath morning Amidah contains seven benedictions, of which the first three and the last three are the same as those of the week-day prayer (P.B. pp. 40-46 and 50-54). There is some variation, however, in the Sanctification (Kedushah).

Page 137. The *Kedushah*. On the general significance of the Sanctification see above, note on P.B. p. 45; on the opening formula see below note on P.B. p. 160. The Sabbath morning Kedushah in our P.B. version begins as on week-days: *We will sanctify* (נְסַדִּישׁ) *thy name in the world even as they sanctify it in the highest heavens*. The identity continues till the end of the first congregational response: *the whole earth is full of his glory*. But there then occurs considerable expansion in the invocations recited by the Reader between the responses. This expansion is found in the old rites, e.g. Vitry p. 156. *Then with a noise of great rushing* (אֶזְכָּר בְּקוֹל רַעַשׁ) is based on Ezekiel iii. 12, whence also comes the second response, *Blessed be the glory of the*

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Lord from his place (see note on P.B. p. 45). And as the third response (יְיָ מֶלֶךְ) refers to the Kingship of God, the invocation leading up to it (מִיִּקְוִימָךְ) is compact of aspirations for the near restoration of the divine rule in Jerusalem. *From thy place shine forth, O our King, and reign over us, for we wait for thee*, and the rest of the invocation, is a fitting preface to the response: *The Lord shall reign for ever, thy God, O Zion, unto all generations. Hallelujah.* (Ps. cxlvi. 10.)

The Intermediate Benediction.

Pages 138-9. The *fourth* benediction is the distinctive feature of the Sabbath Amidah. The form is practically identical in all rites; it is cited by Amram and Maimonides, and occurs in Vitry exactly as in our P.B. with only insignificant variations (the most important occurring towards the very end of the benediction, where Vitry p. 155 reads: *And purify our hearts to serve thee in truth, and may all Israel who love thy name rejoice in thee, and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath. Blessed art thou O Lord who hallowest the Sabbath.*)

Many Biblical and some Midrashic phrases concerning the Sabbath are used with striking effect in this beautiful intermediate benediction. The idea that the Sabbath was, so far from being a burden, a special boon and privilege to Israel (see particularly the passage beginning *And thou didst not give it (וְלֹא נָתַתָּה) unto the nations of other lands*) is very old; it is found not only in the Midrash (Exodus Rabba xxv.) but far earlier, viz. in the *Book of Jubilees* (second century B.C.E.) ch. ii. This is a clear indication of the great antiquity of parts of the Synagogue liturgy, which appear for the first time in the Gaonic literature. Let the reader note in particular these phrases from *Jubilees* (ii. 16 seq.) with the intermediate benediction of the Sabbath Amidah (from יְשׁמְרֵנוּ onwards) and the close relation between the two will be

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obvious: *And he finished all his work on the sixth day, all that is in the heavens and earth...And he gave us a great sign, the Sabbath day...And he said unto us: Behold I will separate unto myself a people from among all the peoples, and these will keep the Sabbath day, and I will sanctify them unto myself and will bless them...And the Creator of all things blessed it, but he did not sanctify all nations to keep Sabbath thereon, but Israel only...And he blessed the day which he had made for a blessing and a sanctification and a glory above all days.*

The Sabbath, with all its restrictions, is in a sense a burden, but Israel glorified the yoke into a crown and a distinction by the love and joy with which it greeted the respite from the call of the world, and the opportunity of communion with the Creator and Father. And no small part of Israel's service to mankind has been the fact that Israel's weekly rest and communion has been—though not on the same day—given to the whole civilised world. In the scheme of creation (Genesis i., ii.) the Sabbath was universal. Israel gave the institution a peculiar consecration, making the day its very own. Yet by this very act of treasuring and loving it, Israel made the day a treasure and an object of love in the esteem of all men.

One or two phrases in the benediction need comment.

Moses rejoiced in the gift of his portion (וְיִשְׂמַח מֹשֶׁה)—the Sabbath was, the Talmud (Sabbath 10 b) says, a precious gift, delivered to Israel through Moses. The Midrash (Genesis Rabba cviii.) puts it that the Sabbath was granted to Israel in Egypt as a day of rest at Moses' intervention (Abudarham, who cites Exodus xvi. 29 for the use of the word gift in reference to the Sabbath). *A diadem of glory* (כִּלְיָת הַכְּבוֹד) *didst thou place upon his head, when he stood before thee upon Mount Sinai.* According to Baer, this refers to the halo which shone on the countenance of Moses (Numbers xxxiv. 29), and this explanation is confirmed by some other phrases in the benediction which come from the same context. But the Sabbath is in the wider sense the "crown of salva-

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tion" and "the *glory* of greatness" (P.B. p. 175), and the reference here may be to this extended meaning. In the Midrash (Genesis Rabba ch. xii.) the Sabbath is likened to the gem in a signet ring. Abudarham, however, explains that the "crown of glory" consists of the honour expressed in the previous words: *thou didst call him a faithful servant* (Numbers xii. 7).

And thus it is written in thy law. Thereupon follows the citation of Exodus xxxi. 16, 17. The point is: the observance of the Sabbath is ordained in the decalogue, but *also* it is written elsewhere in the law. The Sabbath is referred to in ten passages over and above the fourth commandment.

Page 139. *Thou didst call it the desirable of days in remembrance of the creation.* This precise phrase (חֲמִידַת הַיָּמִים) is not, as one would expect, a Scriptural term applied to the Sabbath. But the Targum (Jerushalmi) translates the text (Gen. ii. 2) *And God finished* (וַיִּבֶל) by *And God desired* (וַיַּחְמֵד) *on the seventh day*, and the phrase *desirable of days in remembrance of the creation* is probably thence derived (Abudarham, and the comm. *Baal hatturim* on Gen. ii. 2. Abudarham cites Ps. lxxxiv. 3 for the use of פִּלְתָּה in the sense of passionate desire). Baer (p. 219) adopts an alternative suggestion of Abudarham and renders: "Thou hast proclaimed, appointed, it to be the desirable of days." Yet another solution of the difficulty has been found (Siddur Rashi § 477, Vitry p. 82): by construing the words *thou didst call it* with what follows and not with what precedes, the sense would be: "It is the desirable of days, thou didst proclaim it a memorial of the creation" (with reference to the words in the fourth commandment, Exod. xx.).

Pages 140-2. See above, notes on P.B. pp. 50-54.

Order of Reading the Law.

Page 143. The ceremonial connected with the Reading of the Law has already been discussed above in the notes on P.B. pp. 66 seq. But on Sabbath and Festivals the rite is more elaborate. The Sephardim differ considerably from the Ashcenazim at this point, and the older rites all show many variations, especially in regard to the Scriptural texts cited in the invocations prior and subsequent to taking the scroll from the Ark. The long additions—beginning *Unto thee it was showed that thou mightest know that the Lord he is God, there is none other beside him* (אֵתָהּ הָרִאשִׁית לְרַעַת Deut. iv. 35)—made in some Synagogues on the festival of the Rejoicing of the Law were, according to Abudarham, used on every Sabbath in Spain in the middle of the fourteenth century. Other additions also are made by the same authority for the weekly Sabbath in this part of the service.

Our P.B. opens with four verses, three of them Scriptural texts (beginning *There is none like unto thee among the gods, O Lord*, אֵין כָּמוֹךָ Ps. lxxxvi. 8, cxlv. 13, xxix. 11, while the other (*the Lord reigneth*, יְיָ מֶלֶךְ) is composite as indicated above in the note on P.B. p. 28. Some of these verses are already included in Sopherim xiv. 8, so that our P.B. has excellent authority for its choice of them, though they are not found in the mediæval rites. (Landshuth, p. 296, however, quotes a manuscript of the *Shibbole ha-Leket*—middle of the thirteenth century—for the custom of introducing the verses on all such Sabbaths and Festivals on which *two* Scrolls of the Law are taken out from the Ark.) The short prayer that follows in our P.B. *Father of Mercies* (אֲבִי הַרְחֻמִּים) quotes the text, Ps. li. 20 (*do good unto Zion*, etc.). The second sentence, *for in thee alone do we trust* etc., is compiled by adapting various Scriptural phrases.

Some recent rituals insert, as our P.B. does, a meditation in Aramaic opening *Blessed be the name of the Sovereign of the Universe* (בְּרִיךְ שְׁמֵהּ). It is a noble

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passage derived from the Zohar (in Section Vayakhel), and is introduced with these words: "When the Scroll is taken out in the assembly to read therein, the gates of the heavens of mercy open and the celestial love awakes. It is then fitting for a man to recite this prayer." Several phrases are mystical in the sense that they imply a direct communion between God and man, and appeal for the gift of *light*, while laying stress on the desire that man's heart should be opened to receive the Law. This combination of the ideas of direct intuition of God and of receptiveness to the Law is a striking feature in Jewish mysticism. The mystic is essentially a law to himself, the Jewish mystic, however, often contrives to reconcile his own free, individual emotions with obedience to law. He is not in a state of revolt against authority, as the mystic so frequently is, but he finds in authority the goal of his ecstatic devotion.

The *Zohar*, from which the passage comes, is the finest expression of this type of Judaism, mysticism arising out of piety, just as the flower grows from its root. The word *Zohar* (זֹהַר) means *Brightness*. The book so named was first produced in Spain, in the thirteenth century, being made known by Moses de Leon, who ascribed it to the famous Rabbi of the second century, Simeon ben Yoḥai. Though the latter ascription is inaccurate, it is equally erroneous to assume that Moses de Leon was more than the compiler. The book represents a growth, and is no doubt the result of a long mystical tradition.

Page 144. *The thirteen attributes.* The passage: *the Lord, the Lord is a merciful and gracious God* (יְיָ יֵשׁוּעַ אֱלֹהֵי רַחוּם וְחַנּוּן), is a quotation from Exodus xxxiv. 6, 7 and the divine characteristics which the verses contain are reckoned at thirteen. The introduction of the passage at this point (for the Festivals) is modern, and according to Baer is derived from the book *Shaare Zion* (section iii.). The quotation stops short of the phrase in which the punishment of the guilty is announced (the text continues לֹא יִנָּקֶה, *He will by no means clear [the*

guilty]). The worshipper in prayer rests his whole heart on God's mercy, and, indeed, the instinct to put out of sight the thought of retribution is a natural one. Nor is there any limit to God's forgiveness. There are no bounds to his loving-kindness, for though, in the words of Ps. cxlv. 20, the wicked are subject to the divine displeasure, yet as the ninth verse of the same Psalm assures us: *The Lord is good unto all, and his tender mercies are over all his works.*

Lord of the Universe, fulfil the wishes of my heart for good. This prayer appears for the first time in the work above named, the *Shaare Zion* of Nathan Hannover, the first edition of which was printed in Prag in 1662. But the prayer, it has been urged, originated in a French-speaking country. For towards the close occurs (P.B. p. 145) the petition: *Guard us...from evil hours* (מִשְׁעוֹת רָעוֹת) *that visit and afflict this world.* This phrase, *evil hour*, it has been suggested, is the translation of the French *malheure*; but etymologically this last word has no connection with *evil hour*. Moreover, the identical Hebrew phrase is also found in the prayer on P.B. p. 67 (also repeated on p. 146)—a prayer which is a good deal older than the seventeenth century (see note on P.B. p. 67). The phrase *evil hours* is in fact derived from the Palestinian Talmud (Ber. v. § 1) where it occurs in a prayer of Abahu. Nevertheless the prayer before us first appears in the work of Nathan (Nata) ben Moses Hannover. He was a sufferer from the Cossack raids under Chmielnicki in 1648—that terrible experience which left so dark a mark on Jewish life, and the history of which Nathan wrote (*Even Meṣulah*, Venice, 1653). This work “certainly places Hannover among the best historians of the seventeenth century.” After his escape from Russia, he settled for a time in Venice where he studied the Kabbala. His work *Shaare Zion* is a “collection of mystical prayers, religious customs, and ascetic reflections; it was chiefly taken from Kabbalistic works, and was very popular among the Eastern Jews” (M. Seligsohn,

Jewish Encyclopedia, vi. 220). Some of the best of the most recent additions to the Prayer Book are the work of Jewish mystics.

Page 145. The three verses that follow the prayer: *Hear O Israel* (שמע), Deut. vi. 4, *One is our God* (אחד) (אלהינו)—which is not a Scriptural text—and *Magnify the Lord with me* (גדל) Ps. xxxiv. 4, occur in Sopherim xiv. as part of the invocations at the reading the Law. Similarly, the next paragraph, *Magnified...be the name of the Supreme King of Kings* (על הכל) is found in the same authority. Our P.B. version, however, is longer than that of Sopherim, but Vitry has the same form as we. The Sephardim follow Sopherim more closely.

The doxology (על הכל), as we have it, is stately and impressive. It opens with phraseology familiar to us in the Kaddish. In Daniel (xi. 37) we read: *He shall magnify himself above all* (על-כל יתגדל). In Ezekiel (xxxviii. 23), too, God declares: *I will magnify and sanctify myself and I will make myself known in the eyes of many nations*. In later Hebrew, owing to the influence of Aramaic, these *active* forms were treated as *passives*; hence here the phrase is turned to *his name shall be magnified*. In the next clause God is named the *King of kings of kings*—a phrase found in Alenu P.B. p. 76 and frequently in Rabbinic literature, e.g. Aboth iv. last words, P.B. p. 199. The name of the *King of kings of kings* (Nebuchadnezzar was *king of kings*, Daniel ii. 37, God is King over such mighty monarchs) is magnified in the *worlds which he has created—the present world and the world to come*; the latter phrase may mean either heaven or the Messianic kingdom. (It will be noted that the plural of עולָם is sometimes feminine as here עולָמוֹת, and sometimes masculine as in the next line עולָמִים, and as invariably in Scripture. The masculine plural seems, as Baer suggests, to imply *eternity* in an abstract sense, while the feminine plural signifies *worlds* in a more

concrete sense.) This universal eulogy of God, in earth and heaven, accords *with his desire, and with the desire of them that fear him*. It is possible, however, that here, as in the Kaddish, this phrase must be joined to the idea not of the praise of God but of his creation—thus: *the worlds which he created in accordance with his desire and with the desire of them that fear him*. The Midrash represents God as taking the souls of the righteous into his counsels before creating the world (Genesis Rabba viii.). The next phrase, however, *and in accordance with the desire of all the house of Israel*, points rather to the first view (the Hebrew is therefore to be construed 'וְיִתְגַּדַּל שְׁמוֹ שֶׁל מֶלֶךְ בְּרָצוֹנוֹ וְכוּ'). The rock everlasting is a phrase from Isaiah xxvi. 4, while the following description of God as *Lord of all creatures, God of all souls* is a favourite form with the Jewish liturgy (see אֱלֹהֵי נִשְׁמָה and נִשְׁמָת, P.B. pp. 5 and 125), being formed on the basis of Scriptural texts such as Moses' invocation (Numbers xxvii. 16): *the Lord, the God of the spirits of all flesh*. God, the doxology continues, *dwelleth in the wide extended heights* (not a Biblical phrase), and *inhabiteeth the heaven of heavens of old* (Ps. lxxviii. 34); his holiness is above *the (angelic) Hayoth* (Ezekiel i.), *and above the throne of glory*. In Is. vi. God is pictured as sitting on a high and lofty throne, his train filling the Temple, while Jerusalem itself is dignified in the words of Jeremiah (xxvii. 12) as *a throne of glory, set on high from the beginning, is the place of our sanctuary*. In the Jewish mysticism, the *throne* of God was placed at the highest point of the Universe (Ḥagigah 12 b), the highest heaven being characterised as the *araboth* (עֲרִבּוֹת, see below). The idea of the throne was turned to deep religious account; it was not merely a symbol of dignity but also of justice: *righteousness and justice are the foundation of thy throne* (Psalm lxxxix. 15). So the *araboth* were the seat of grace, the treasure-houses of life, peace, and blessing (Talmud, loc. cit.) Just as the holiness of God is manifested over the throne, so, the doxology

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continues; Israel prays that the divine Name may be *hallowed among* (and through) *us in the sight of all living*. So Israel sings a new song before him, *as it is written* (Ps. lxxiii. 5): *Sing unto God, sing praises to his name, extol ye* (סַלְּוּ kal imperative of לָלַח, lit. *lift up*, i.e. here *lift up a song, extol*) *him that rideth upon the heavens* (the Hebrew is *araboth*) *by his name Jah, and exult ye before him*. Some modern commentators interpret *araboth* to mean *clouds*, and this view has Talmudic support (loc. cit.); others hold it to mean *desert-plain, steppe*, hence wide expanse. The verb translated *extol* (סַלְּוּ) may mean *cast-up the way*, i.e. *make a highway*, for the public roads were often higher than the surrounding level. The figure would then be that Israel (by his act of adoration and his righteous life) prepares a highway for the majestic progress of the divine chariot through the pathless deserts. This would be closely similar to the words with which Isaiah (xl. 3) summons the exiles in Babylonia: *Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God*. The qualifying phrase that God rides *by his name Jah* is difficult to interpret, and some modern commentators attempt to emend the text, but unsuccessfully and needlessly. The Authorised Version (basing itself on some older Jewish renderings) translates exactly as our P.B. But the Revised Version (with some moderns) begins a new clause with the words (בְּיָהּ שְׁמוֹ) and renders: *His name is Jah*, which would be a reminiscence of the Song at the Red Sea in Exodus xv. (verses 2, 3), and the desert-ride would be a further reminder of the Exodus. The Hebrew (בְּיָהּ שְׁמוֹ) could have the meaning suggested in this rendering (the בְּ would be *beth essentie*); and so the Targum takes it. *Jah* is the shortened form of the tetragrammaton; it first occurs in the passage from Exodus just cited, and is familiar in the Psalmic invocation, *Hallelujah* (*praise ye Jah*). And just as the exiles were promised (Isaiah lii. 8), so the prayer before us continues: *And may we see him eye to eye when he*

returneth to his habitation, citing the wonderful text just referred to: "The Lord will be seen in person when he comes to Zion, as closely and clearly as when two men look one another in the face" (Skinner. Cf. note on the Priestly benediction, P.B. p. 53). Then the passage rounds off its unsurpassable beauty of phrase and depth of spiritual feeling by quoting Isaiah xl. 5, *And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*

Page 146. On the following paragraph (אֶב הַרְהָמִים) notes have already been given on P.B. p. 67; it may suffice to point out that there is no break before the next lines *And may he help...all who trust in him* (וַיִּשְׁעוֹר), for this runs on continuously, though a change is here made to the third person. It runs on in Vitry, p. 157, where moreover the *first* person is maintained: *May he...fulfil our desires...and may he help us* (וַיִּשְׁעֵנוּ וַיִּגְן בְּעֲדָנוּ).

Pages 146-8. See notes above, on P.B. pp. 67-69.

There is, however, here inserted a benediction to be said by the father of a *bar-miṣvah* (בֶּר מִצְוָה), literally, *son of commandment*, i.e. one on whom falls the responsibility of the commandments (cf. Aboth v. 21). In Rabbinic law, the legal majority was attained when a boy completed his thirteenth year. (The term *bar-miṣvah* is also applied to every adult Israelite in Baba Meṣia 96 a.) L. Löw (*Lebensalter* p. 202) has shown that the *bar-miṣvah* ceremonials (which consisted chiefly in the boy being called up on the first Sabbath of his fourteenth year to read from the Scroll of the Law in public, sometimes delivering an oration) did not become a *fixed* rite till the fourteenth century in Germany, but Kohler (*Jewish Encyclopedia*, ii. p. 509) gives reasons for holding that the germ of the custom is much older. The father (according to our P.B. p. 148) utters this formula on the occasion of the ceremonial: *Blessed be he who has freed me* (בְּרִיךְ אֲפָטְרָנִי) *from the responsibility for this child.* This curious formula is cited in the Midrash (Genesis Rabba lxxxiii. ; see also Orah Ḥayyim ccxxv. 2).

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It does not signify the father's relief at being released from the duty to care for his son, but it expresses the parent's joy that the son has attained an age when he can discern right and wrong, and enters into the community as an independent member of the congregation.

The Haphtarah.

Besides the reading from the Pentateuch, it became customary at an early period to read also a passage from the prophetic books. This last category included the *earlier* prophets, i.e. the histories, Joshua, Judges, Samuel, Kings, and the *later* prophets, i.e. Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. By the beginning of the Christian era the custom was fully established, and it may go back still earlier. Prof. Bacher (*Proömien der alten jüdischen Homilie*, p. 3) suggests that the haphtarahs must have been arranged before the Hagiographa section of the Bible was closed. There is no historical ground for the theory of Abudarham that owing to the interdiction of reading the Pentateuch during a period of persecution (such as that of Antiochus Epiphanes 168–165 B.C.E.) some prophetic passage of cognate meaning was substituted. It is more probable that the first prophetic lessons to be fixed were those for the festivals, and it has been suggested that such passages were selected as vindicated the Pharisaic interpretation of the Law against the Sadducees. Just as the Pentateuch was read in Palestine once in three years, so the prophetic lessons were arranged in a triennial cycle, but in Babylonia, where the annual cycle prevailed, the haphtaroth also varied, that for the first year of the cycle being usually retained. But there remained many local differences as to the selections both with regard to the chapter and the number of verses chosen.

The word *haphtarah* (הַפְּטָרָה or אֶפְטָרָה) is derived from a verb (פָּטַר) meaning to *free*, *dismiss*. Hence *haphtarah* signifies *dismissal* (demptio), or it may mean

conclusion (this is confirmed by another word used in place of *haphtarah*, viz. שְׁלֵמָה lit. *completion*—see Büchler in *J.Q.R.* vi. p. 7). At all events, if the name signifies the *end* of the service when the people were *dismissed* to their homes, before long the sermon was introduced into the service and this discourse *followed* the haphtarah, which no longer formed the actual conclusion (cf. I. Abrahams, in *Cambridge Biblical Essays*, p. 166).

Pages 148–151. The benedictions—before and after reading the lesson from the Prophets—are clearly referred to in Sopherim xiii. 9 onwards (the same chapter contains also the blessings recited before and after reading the Pentateuch). The wording in Sopherim differs somewhat from that now used by the Ashcenazim, but Vitry has a form nearer to the Ashcenazic reading as found in our P.B. version. The Vitry preserves a trace of an interesting custom certified by Sopherim. When the Reader began the first benediction after the haphtarah he said: *Blessed art thou...Rock of all worlds...who speakest and fulfillest, all whose words are truth and righteousness.* “Whereupon all the people rise and say: *Faithful art thou, O Lord our God, and faithful are thy words,*” and some further phrases. This was obviously a confession of faith in the truth of the Scriptures that had been read, and it was appropriate that the repetition of this confession should be made by the congregation. In Babylon the same congregational response was spoken, but the worshippers remained seated. Amram knows nothing of the congregational answer, but there is a clear trace of it in Vitry (p. 158). In the Greek translation of Psalm cxlv. there is an inserted line which begins נֶאֱמָר׃ כֹּל דְּבָרָיו which may be compared with the wording of this benediction. Compare also Deut. vii. 9.

In *substance* these benedictions have much in common with the prayers of the High Priest when reading the Scriptures on the Day of Atonement (Yoma vii. 1,

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Soṭa vii. 2, Tosephta Yoma iii., cf. Müller, *Sopherim* p. 181). Thus their antiquity is great, as they go back in essence to the period previous to the fall of Jerusalem. The paragraphs need no further comment, though it may be pointed out that the phrase *for by thy holy name thou didst swear unto him (David) that his light should not be quenched for ever* is based on Psalm cxxxii. 11. (For the various readings in different editions and rites see the notes of Baer.)

Yekum Porkan.

PAGES 151-2. Two Aramaic prayers, one for the Rabbis and teachers, the other for the general congregation, are usually known as *Yekum Porkan* (or *Purkan*) from the words (יְקִים פֶּרְקָן, lit. *May salvation arise*) with which both prayers open. These prayers are not mentioned by Abudarham, and, as one would expect from that fact, they are absent from the Sephardic rite. One, however, of the prayers—the first *Yekum Porkan*—occurs in Vitry, and in the French rite generally (Cam. ms. Add. 667, p. 26 a). The second *Yekum Porkan*—which has many phrases in common with the first—is a doublet (in intention rather than in actual contents) of the Hebrew prayer for the congregation (כִּי יִשְׁכַּרְךָ) which follows, and which is used by Sephardim as well as Ashcenazim.

The first of the two Aramaic prayers—that in behalf of the Exilarchs, the heads of Academies, the Rabbis and students—was clearly composed in Babylonia where Aramaic continued to be the popular vernacular of Jews until Arabic superseded it. Its exact age cannot be gauged, for it may belong to any period from the third century onwards. The *Kallah* (כְּלָה) or teachers' convention, which is referred to in the course of the prayer, was an institution unknown to Palestine. It was a peculiarly Babylonian function, and was held in the Academies of that district after the beginning of the Amoraic epoch (third century C.E.) before the Passover and New Year Feasts in the months of Adar and Elul.

The word *Kallah* may mean *general assembly* (כָּלָל = totality), or it may come from another Aramaic word (כְּלִיל) which signifies *garland*, "the assembly of teachers being thought of as a garland adorning the academy. In Latin also *corona* means *circle, assembly*" (Bacher in *Jewish Encyclopedia*, vii. 423, see also the present writer's article *Jews* in the *Encyclopædia Britannica*, ed. xi.). The institution of the *Kallah* "resulted from the circumstance that the Babylonian Jews were scattered over an exceptionally extensive territory, and felt the need of coming together at stated times to study in common." The assemblies also constituted a species of popular University, at which not only specialists but ordinary laymen were present in crowds. The Exilarch, or head of the *golah* or exile, was a dignitary of considerable political importance, and the office continued till the middle of the eleventh century. The Babylonian (Persian) Academies had been losing their world-wide influence in Jewish affairs, and when Spain and North Africa gained the hegemony, the *Yekum Porkan* was considered obsolete. A skilful addition (which is an innovation peculiar to the Authorised Daily Prayer Book, though suggested by Baer) removes this objection. The formula here runs: May salvation...be vouchsafed unto the teachers...who are in the land of Israel and in the land of Babylon, and *in all the lands of our dispersion*. These italicised words (וְדִי בְּכָל אֶרֶץ גְּלוּתָנָא) make the whole passage applicable to our own times. In the original, of course, the *Colleges* (מְתִיבְתָּא) were chiefly those situated in the Babylonian cities Sura and Pumbeditha.

The second *Yekum Porkan*—which is referred to in *Rokeah*—is a prayer for the congregation. It is absent from the Sephardic rite, as well as from Vitry, but some phrases of it are included by Vitry in the first *Yekum Porkan*, and by the Sephardim in the Hebrew benediction (בְּרָכָה) for the community. This Hebrew benediction (with some textual variations) is found in all rites and in all the oldest MSS.

The Prayer for the Government.

Page 153. In Jeremiah (xxix. 7) occurs the famous exhortation: *Seek the peace of the city, whither I have caused you to be carried captive, and pray for it unto the Lord, for in the peace thereof shall ye have peace.* This counsel was reinforced by the Mishnah (Aboth iii. 2): *Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive.*

No liturgical form of prayer for the government has come down to us from ancient times, unless we accept an ingenious suggestion by Prof. Bacher. According to his proposal, Haninah (who lived at the time of the Roman domination under Vespasian) would seem to have prayed for the Roman government in the words: "May it rule over us for all time" (שְׁתֵּהא שׁוֹלָטָא בְּנוּ כָּל הַיָּמִים). This he derives (*Agada der Tannaiten* i. 52) by a slight emendation of the text in the Aboth of R. Nathan (II. xxxi.). Haninah belonged to the "peace party," and recognised the stability of the ruling authority as necessary for social order (cf. Aboth, loc. cit.). As regards the later synagogue ritual, the *Col-bo* and Abudarham attest the fact that such prayers were customary as early as the fourteenth century. Abudarham tells us that "After the reading from the Scriptures, it is usual to bless the King and to pray to God to help him and give him victory over his enemies." Some form of prayer probably grew up in Spain, and was thence carried by refugee Spanish and Portuguese Jews to Holland—the formula (הַנּוֹתֵן תְּשׁוּעָה) is printed in the Amsterdam Prayer Book of 1658. Hence it spread to the German ritual (Dembitz, *Jewish Services*, p. 217). Frumkin cites a form as used in Worms in the eleventh or twelfth century (*Siddur* ii. p. 78—see his note). Verbal changes have become necessary in course of time. The common form is based on such texts as Ps. cxliv. 10, cxlv. 13; Isaiah xliii. 16, lix. 23; Jeremiah xiii. 6. It corresponds to an autocratic form of monarchy,

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and some changes have therefore been introduced into our P.B. to bring the sentiments expressed more into harmony with the actual constitution of the country. So, too, in Republics modification of the formula has been necessary. In France a suitable form (beginning אֱלֹהִים חַיִּים) was drawn up by the Grand Rabbin Isidore (1813-1888) to be recited in French (*Jewish Quarterly Review*, iii. 423). As S. Debré writes (loc. cit.) of an earlier revision of the French formula: "One thing is omitted in the work of Cologne (1755-1832) no doubt intentionally, viz. the entreaty to God to incline the heart of the king and his counsellors to have pity on the unhappy fate of the Jews, and to cause the time of deliverance of Zion to draw near. This passage was no longer appropriate in a prayer composed after the emancipation of the Jews." But the prayer, in its old wording, essentially corresponds still in many countries to the position of the Jews, who are even at this hour often dependent on the goodwill of the ruling powers.

Announcing the New Month.

Page 154. On the Sabbath preceding New Moon the announcement of the fact is made in the Synagogues. In ancient times it was the duty of the Sanhedrin to declare the beginning of the new month, which was originally fixed by actual observation and not only by astronomical calculation. The declaration was accompanied by blessings and praises (Sopherim xix. 9). The Synagogue announcement (כִּי שֶׁנִּשְׁעָה נִסִּים) is a survival of this ancient rite. The olden prayers contained an expression of Messianic hopes, the connection of ideas being possibly due to the feature of *renewal*. Just as the moon appeared on the natural horizon, heralding a new month, so Israel hoped to behold the coming of Messiah, heralding a new ingathering of the people, *even all Israel united in fellowship*.

Before the announcement a prayer (יְהִי רָצוֹן) is spoken.

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This prayer, with the interpolation of a few words to suit it to the occasion, is derived from the Talmud (Berachoth 16 b); it was the prayer uttered daily after the Amidah by Abba Areka (Rab) who founded the Babylonian Academy of Sura, where he died in the year 247. The Sephardim and all the older rites and authorities do not use this prayer, but either begin directly with the announcement or use (with verbal variations) some of the prayers which appear in our Prayer Book, p. 69.

The Dirge of the Martyrs.

Page 155. In the early months of 1655, Charles Emmanuel II., of Savoy and Piedmont, instituted a persecution against his Protestant subjects the Waldenses. They were ordered to leave the country or embrace the Roman Church. "On their resistance, forces were sent into their valleys, and the most dreadful atrocities followed. Many were butchered, others were taken away in chains; and hundreds of families were driven for refuge to the snow-covered mountains, to live there miserably, or perish with cold and hunger" (Masson). Inspired by a natural indignation, Milton indited his famous Sonnet (xviii.) "every line of which labours with wrath":

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

Much the same circumstances, much the same feelings, account for the dirge of the martyrs (אב הַרְחֻמִּים) which is recited on certain Sabbaths in the morning service of the Synagogue. This elegy is unknown to the older liturgists, and has never found its way into the Spanish rite. And naturally so. For the dirge, which is certainly not later than the thirteenth century, is essentially *German*. It arose in the Rhineland on occasion of some or other of the terrible persecutions which fell on the Jewish community in the crusading epoch. The sufferings of the Jews were not less than those of the Waldenses, but though the Synagogue found its Milton in the author of

this and similar dirges, it was less happy through its failure to find a Cromwell to champion the martyrs' cause. The Protector's "remonstrances were such that, backed up as they would have been, if necessary, by the despatch of an armed force to Italy, the cruel edict was withdrawn." Not such was the fortune of the Jews in the middle ages.

A full account of the Hebrew elegies which the mediæval persecutions produced is given by Zunz in his *Synagogale Poesie des Mittelalters* (ch. ii. "Leiden"). An English translation may be found in the *Miscellany of Hebrew Literature*, vol. i. p. 167. The opening sentence of Zunz's essay has thus been translated by George Eliot (*Daniel Deronda*, ch. xlii.): "If there are ranks in suffering, Israel takes precedence of all the nations—if the duration of sorrows and the patience with which they are borne ennoble, the Jews are among the aristocracy of every land—if a literature is called rich in the possession of a few classic tragedies, what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

The chief Scriptural references in the dirge under consideration are: 2 Sam. i. 23; Deut. xxxii. 43; Joel v. 13; Ps. lxxix. 10, ix. 13, cx. 6, 7. Such elegies have their complete historical justification, but the instinct of modern Jewry is sound when it reduces as far as possible the occasions on which these passages are recited, though such painful scenes as the dirges recall are not yet entirely matters of history. Kisheneff reminds us that the present is not without awesome parallels to the past. But the Synagogue rightly inserts no new elegies into its liturgy. It is rather inclined to remove the old ones.

Pages 157-8. See notes above, on P.B. pp. 70-71. On Psalm xxiv. see notes on P.B. p. 70; on Psalm cxlv. see notes on P.B. p. 29.

Additional Service.

Page 159. Over and above the regular morning and afternoon sacrifices (*tamid*) offered in the Temple, the Law required *additional* offerings on Sabbaths, New Moons, and Festivals (Numbers xxviii.–xxix.). The additional offerings (*musaph* מוסף from יסף to *add*) were brought after the regular morning *tamid* (Yoma 33 a). The Synagogue services had a close analogy with the sacrificial routine of the Temple (Succah 53 a), and so an additional prayer (also called *musaph* in the Mishnah Berachoth iv. 7) was introduced to correspond to the additional offering. The *musaph* prayer accordingly includes the Pentateuchal passages detailing the additional offerings of the Sabbath, New Moon, or Festival under celebration.

The *musaph* prayer consists of an Amidah, the first three and the last three benedictions of which are identical with those of the usual daily Amidah. (For notes on these benedictions, see notes on P.B. pp. 44 and 50–54.) The intermediate benediction recites the order of the Sabbath additional offerings. This benediction differs considerably in the various rites. The Sephardim have quite another opening (*On Mount Sinai thou didst command Moses*, לְמוֹשֶׁה צִוִּיתָ), and with this Maimonides is in agreement. But the version of our P.B. (*Thou didst institute the Sabbath*, תִּבְרַחְתָּ שַׁבָּת) was known to the Gaonim Amram and Saadiah; it is found in Vitry and in the other mss. of the French rite (including that version of it which was used in England before 1290. See *Jewish Quarterly Review*, iv. 44). The passage is an alphabetical acrostic, beginning with (ת) the last letter of the alphabet, and working backwards to the first letter (א). The intermediate benediction of the *musaph* for a Sabbath which is also New Moon begins *Thou didst form thy world from of old* (אַתָּה יָצַרְתָּ), and this is common to all the rites, though verbal variations abound. This opening phrase is based on Jeremiah x. 16, Isaiah

xlvi. 18. *The house of our life* (בֵּית חַיֵּינוּ) signifies the Temple (Leviticus Rabba ch. xix.); it was not till the thirteenth or fourteenth century that this same phrase (בֵּית חַיִּים, *house of life*) came partly euphemistically and partly from a fine sense of spiritual fitness to designate the burial ground. *New Moons for atonement* (לְכַפֵּרָה) refers to the New Moon sin-offering which atoned for the ritual lapses of the past month (Talmud on Mishnah Shebuoth i. 4; cf. P.B. p. 225).

Page 160. The *Kedushah* (Sanctification) for *Musaph* differs considerably from that used at the morning service (P.B. p. 137). It opens with the words *We will reverence and sanctify thee* (נִכְרִיזְךָ וְנִקְדִּישְׁךָ) according to the mystic utterance of the holy Seraphim. With certain variations such as an inversion of the two verbs (to accord with the order in Isaiah xxix. 23) this formula—called the *Great Kedushah*—is employed by the Sephardim for the morning *Kedushah* both on week-days and Sabbaths. The formula is given in Vitry for the morning service on Sabbaths, and it is also found in Sopherim xvi. 12. The Sephardic *Kedushah* for *Musaph* has yet another opening: *They shall give a crown* (בְּתָר יִתְּנוּ). This is also prescribed in Amram; and Vitry (p. 175) also has a *kedushah* for *musaph* beginning with the same word (בְּתָר) though it does not otherwise agree with the Sephardic opening. (On the various formulæ for the *Kedushah* see Ginzberg, *Geonica* ii. 49.)

The source of the *musaph kedushah* is to be found in the Pirkê de R. Eleazar ch. iv. The majestic scene is thus pictured: Two seraphs stand one on each side of the Holy One, they cover their faces in reverence and sanctify his great name, one invokes and the other responds, saying Holy holy holy is the Lord of Hosts, the whole earth is full of his glory. And the hayyoth stand by, but knowing not the place of his glory, they answer and say, Wherever his glory is may the name of his glory be blessed in its place. And Israel, a unique people in the earth, for they proclaim his Unity continually every day, respond and say,

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Hear O Israel, the Lord our God, the Lord is One. And he answers his people Israel: I am the Lord your God who delivereth you from all trouble. Here then we have the explanation of the form of the kedushah: angels in heaven and Israel on earth unite in proclaiming the holiness, the glory, the unity, the sovereignty of God.

The final phrase of the kedushah, יְמִלֹךְ, is common to all rites, though it does not appear in the passage just cited from the Midrash. According to the tradition recorded by Amram (p. 11 a) the verse *Hear O Israel* (שְׁמַע) was added to the musaph Kedushah at a time of persecution, when the ordinary shema was prohibited. (For other occurrences and variations in the tradition see Ginzberg, op. cit. pp. 49, 420.)

Page 163. *They that keep the Sabbath...shall rejoice in thy Kingdom* (יִשְׂמְחוּ). The text, Numbers x. 10, runs: *In the day of your gladness and your solemn days.* The Midrash (Siphre ed. Friedmann, 19 b) explains that *in the day of your gladness* (שְׂמִיחַתְּכֶם) refers to the Sabbath.

En Celohénu.

Page 167. The chant: *There is none like our God* (אֵין כְּאֱלֹהֵינוּ) is sung regularly towards the end of the Sabbath and Festival morning service, while the Sephardim employ it also on week-days. The chant really ends with the words *Thou art our saviour* (אַתָּה הוּא מוֹשִׁיעֵנוּ). It is not rhymed, but there is throughout a pleasing assonance produced by the repetition of the same syllables *ênû*. Further, in their present arrangement, as Rashi was the first to point out, the initial letters and words form the acrostic *Amen, blessed art thou* (אָמֵן בְּרוּךְ אַתָּה).

It was probably in order to attain this effect that the order of the first two lines was changed into their present rather illogical sequence. One expects the lines to run: *Who is like our God? Certainly, There is none like our God...Therefore, We will give thanks unto our*

God, namely, by saying *Blessed be our God*, concluding with *Thou art our God*. And in fact this arrangement is actually found in several old sources (Amram p. 14 a, Vitry § 134, and other authorities cited in the *Jewish Quarterly Review*, iv. 253; compare *Jewish Encyclopedia*, v. 154. Amram and Vitry also knew the now current order).

The concluding words of the hymn *Thou art he unto whom our fathers burnt the incense of spices* really form the introduction to the Talmudic passage which follows, in which the constituents of the incense (Exodus xxx. 34-38) are defined (Tractate Cerithoth 6 a). The Sephardim end the hymn with Psalm cii. 14, and do not refer to the incense, but they introduce the Rabbinic account of the incense in the afternoon service for week-days. In Amram (p. 14) the incense passage follows *En Celohênu* in the daily morning service. Amram mentions it also as being said every evening after the service (loc. cit.; cf. Siddur Rashi § 4). In the Temple the incense was burned twice daily, in the morning and evening (Exod. xxx. 7-9). There is, however, reason to think that the passage, including *En Celohênu*, originally formed part of the *Saturday night* service, and was a preface to the benediction over the spices in the habdalah ceremony (see P.B. p. 216 and the notes there). Such transferences from one part of the service to another are frequent in a liturgy with so long a history.

Pages 168-170. See above, notes on P.B. pp. 80 seq., pp. 122, 76, 37.

As indicated in P.B. top of p. 168, the whole passage relating to the daily Psalms is taken directly from the Mishnah (Tamid vii. 4). The Mishnah ends with the prescription that on Sabbaths the appointed Psalm is xcii., headed in the Scriptures *A psalm, or song for the Sabbath day*. The Mishnah also adds the following words which our P.B. reproduces: *It is a psalm (and) song (also) for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.*

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The texts of the Mishnah vary in this phrase between the readings *the day* and *the world*—the latter reading would refer either to the idea of the seven worlds (as in the Midrash on Ps. xcii.), or of the seven ages or millennia, the last of which is to be the Sabbatical age (so the commentaries on the Mishnah Tamid). Further, the Jewish authorities waver in their translation of the last Hebrew words: some render *rest for eternity*, others *rest for the Eternal* (cf. Exodus xx. 11 the Lord “rested on the seventh day”). “Rest,” says Philo, “is the appropriate attribute of God alone” (*De Cherubim*, ch. xxvi.). “By rest,” he goes on, “I do not mean inactivity, but an energy completely free from labour.” Hence, says the same philosopher, the Pentateuch (Exod. xx. 10, Levit. xxiii. 3) describes the seventh day as the *Sabbath of the Lord*. But, he elsewhere insists, man must “always imitate God” (*De Decalogo* xx.), and this is the case with the Sabbath. And, as the Rabbis beautifully express it, the Sabbath is a foretaste of the world to come (T. B. Berachoth 57 b). For man, too, the idea of the future life is not a rest of inactivity, but a state of activity, a progress “from strength to strength” (Ber. 64 a) in the attainment of perfect communion with God. As the Midrash otherwise expresses it, the earthly Sabbath is like the unripe fruit of the future world (Gen. Rab. xvii.).

Page 171. On *Adon Olam* see above, notes on P.B. p. 3.

Unity Hymn for the Sabbath.

Page 171. As already mentioned above (note on P.B. p. 78), there are seven *hymns of unity* (one for each day of the week) besides a *hymn of glory*. Only the latter and one of the other seven hymns, that for the Sabbath day, are introduced into our P.B.

The author, as also indicated above, may be Judah the Saint (died 1217). Others attribute the poems to Samuel, the father of this famous Judah. Rapoport believed the author to be Berachya ha-Nakdan, the author of the

well-known *Fox-Fables*. The *hymn of unity* is written in the same measure as the hymn of glory (each line is divided into rhymed parts, with four beats in each part). But the hymn of glory (P.B. p. 78) is an alphabetical acrostic, whereas the hymns of Unity (with the exception of the hymn for Wednesday) are not arranged in alphabetical sequence.

Page 173. After the Unity hymn for the Sabbath occurs a doxology *As it is written* (בְּכָתוּב) *Blessed be the Lord, the God of Israel, from everlasting to everlasting*. The passage is composed of the following Scriptural texts: 1 Chron. xvi. 36; Daniel ii. 20; Nehemiah ix. 5; Psalm cvi. 48; 1 Chron. xxix. 10. Except that Psalm xli. 14 is omitted (because of its close similarity to Ps. cvi. 48), this collection includes *all* the doxologies in which occurs the expression *from everlasting to everlasting*, literally *from world to world*. The worlds were, according to Rabbinic exegesis, the earthly and the future worlds. The Mishnah (end of Berachoth) explains that in the Sanctuary this form of doxology was used to replace the simple phrase *from eternity* (כִּן הָעוֹלָם), which had been used previously. The reason of the change was the Sadducean disbelief in immortality, which impelled the Pharisaic authorities to introduce into the Temple doxologies a formula implying the disputed doctrine.

Sabbath Morning Kiddush.

Page 174. This consists of two Scriptural passages relating to the Sabbath: Exodus xxxi. 16, 17 and Exodus xx. 8-11. These citations are followed by the benediction over the wine, but there is no such special benediction as there is in the similar rite of the Friday eve (see above, note on P.B. p. 124).

Originally the morning Kiddush consisted only of the benediction over the wine (Pesahim 106 a), and though this morning sanctification was called (loc. cit.) the *great kiddush* (קִדּוּשׁ גָּדוֹל) in order to lend it significance, the

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Friday eve ceremony was regarded as the more important. The addition of Scriptural passages at a later time arose from the desire to adorn the morning Kiddush with more ceremony than would otherwise be associated with it (such additions are already attested by the *Col-bo*, § 39).

Sabbath Afternoon Service.

Page 175. Our P.B. order of service at this point follows practically the same lines as Vitry (p. 179) and Amram (p. 30), though the resemblance with the latter is not so close as with the former.

May my prayer unto thee, O Lord, be in an acceptable time (וְאֵיךְ תִּפְלֹאֲתִי) is the fourteenth verse of Psalm lxix. As an invocation to prayer the same verse is used in the morning service (P.B. p. 2).

The intermediate benediction of the Amidah is, like the intermediate benediction in every one of the Sabbath Amidah prayers, special for the occasion. There are two alternative forms of this benediction in Amram, where our form: *Thou art One and thy name is One* (אַתָּה הוּא אֶחָד) is regarded as the less preferable. In Vitry, however, and all the early rites (comp. Tosaphoth to Hagigah 3 b) the form is the same as that given in our P.B. The opening phrases of the benediction are based on (and in part cited from) 1 Chron. xvii. 20-21. *Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon*: the Patriarchs are often represented as having observed the Sabbath (Yoma 21 b, Genesis Rabba xi. and lxxix.). They were all distinguished for their tranquil confidence in God, and this seemed to the Rabbis a prefiguration of the Sabbath calm as enjoined in the Law.

Page 176. *Thy righteousness is an everlasting righteousness* (צְדִיקוֹתֶיךָ עוֹלָמִיתִּים). This passage consists of three verses from the Psalms: cxix. 142; lxxi. 19; and xxxvi. 7. In the Sephardic as well as in other rites (cf. *Shibbole haleket*, ed. Buber, p. 98, Hamanhig and French Rite, *J.Q.R.* iv. 50) the verses are arranged in

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the reverse order. The transposition in the Ashcenazic ritual was probably made in order that the Kaddish might follow immediately upon the mention of the Divine Name. The three verses, in a certain sense, may replace the *Supplication* (תְּהִלָּה) of the ordinary afternoon service, which was not held appropriate for use on the Sabbath—a day of joy.

Some, on the other hand, have seen in these verses (with their frequent use of the word צִדִּיק a kind of acceptance of the Divine Judgment (צִדִּיק הָרִין)—a submission to God's will such as is recited at funerals (see P.B. p. 318 and notes). The occurrence of such a passage here may connect itself with a tradition that Moses died on Sabbath afternoon. (For this and other suggestions as to the significance of Sabbath afternoon customs, see the references in Buber's note to the Rashi Siddur § 516.) It may be then that the natural sequence of the Psalmic verses was departed from for this reason. "The suggestion may perhaps be made that the assumption of a formal צִדִּיק הָרִין in the institution of reciting these verses of the Psalms was the cause of placing at the head the verse in which the Divine Justice finds the most explicit expression" (D. Kaufmann, *Jewish Quarterly Review*, vi. p. 755).

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Pages 176-183. For the Sabbath afternoon, a period appropriate for the recitation of the Psalms and other religious literature, several extra passages are prescribed. These passages are not always identical in the various rites, nor are they constant throughout the year. Our P.B. prescribes the recitation of Psalm civ. and of the fifteen "Songs of Degrees" (Psalms cxx.-cxxxiv.) for all Saturday afternoons between Tabernacles and Passover. Psalm civ. is aptly chosen. On the Saturday following Tabernacles the Pentateuch is re-commenced, and this "magnificent praise of God as the Creator of Nature and as the Spirit who sustains it" (Montefiore) has close

analogies with the account of creation in the first chapter of Genesis.

It is not possible to determine the precise significance of the heading *Song of Degrees* (שִׁיר הַמַּעֲלוֹת) which is prefixed to all the Psalms from the one hundred and twentieth to the one hundred and thirty-fourth. The Hebrew word *maaloth* means *goings up, ascents*. Many scholars accordingly hold that the Psalms were written for the pilgrims who went up to Jerusalem periodically at the three festivals, hence they would be "Psalms of Pilgrimages." The contents of some of the Psalms fit this idea. But in several of them there seems no connection with the festival pilgrimages. The Mishnah (Succah v. 4) records that Psalms were sung by the Levites, at Tabernacles, on the *fifteen steps* that led from the women's to the men's court in the Temple. This gives another possible origin for the title: *Songs of Steps*. The Mishnah, however, does not *identify* these fifteen Psalms with the Psalms sung on the fifteen steps. Others have found in this group of Psalms an *ascending* structure, "in which each verse takes up and repeats a word or clause from the preceding verse." Psalm cxxi. is a good example of this structure. But it "is neither peculiar to these Psalms nor characteristic of all of them" (Kirkpatrick). There have been many other suggestions, which the reader will find in the commentaries on the Psalms.

The interpretation Pilgrim Psalms is now the most generally accepted, despite the objection alluded to above. The theory is supported by the fact that if the five books of the Psalms were, as Dr King suggests, read, like the five books of the Pentateuch, in a triennial cycle, the "Pilgrim Psalms (cxx.-cxxxiv.) would fall for recitation, in this system, during the fifteen Sabbaths from the first of Elul to Hanuccah, the very time when a constant procession of pilgrims was bringing the firstfruits to the Temple" (*J. E.* xii. 255). That the pilgrimage to the Temple was accompanied by song and music is shown by Isaiah xxx. 29; Psalm xlii. 5.

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Page 178. In Ps. cxx. the community of Israel is pictured as subject to the calumnies of hostile neighbours. Israel laments that he sojourns in Mesech (so our P.B., more properly the word is Meshech) and among the tents of Kedar—perhaps (Ibn Ezra) in reference to Israel's exile among the inhospitable regions of Scythia and Northern Arabia, or possibly these peoples “symbolise the malignant neighbours of the Jews at home.” The Psalmist asks: *What shall he give unto thee...thou deceitful tongue?* And he answers: *Sharpened arrows of a mighty man with coals of juniper.* The word (רתם) rendered *juniper* rather implies a species of the broom plant, still used by Bedouins to produce a charcoal which emits much heat. The tongue of the slanderer is likened to arrows and to fire (perhaps, as Rashi suggests, the heat is that engendered by the rapid flight of the arrow), and these instruments of destruction are to be turned against the slanderer, who is to be paid in his own coin. The note of the Psalm is pious resignation passing into impatience. Ps. cxxi. is the tonic. God is the eternal guardian of Israel; there is no room either for resignation or anger; confidence and enthusiasm are the qualities which befit the Pilgrim whose eyes are lifted up unto the hills amid which the Sanctuary nestles. The line *the sun shall not smite thee by day, nor the moon by night* may point to a popular belief that just as the sun's heat may hurt the body by day, the moon's light may injure the mind by night—but the Psalmist transfigures such thoughts and makes a beautiful spiritual use of them. *The Lord is thy shade on thy right hand*, on the side where a friend and ally usually stands.

Page 179. In the next Psalm (cxxii.) the Pilgrim speaks of the joy with which he heard the summons of his fellow-pilgrims to enter the Temple: *I was glad when they said unto me, Let us go unto the house of the Lord.* The following words: *Our feet stand within thy gates, O Jerusalem* explain the situation. They represent the pilgrim as just entered into the city where the feet linger

(stand), and then all obey the glad summons to go up to the House of God (Ibn Ezra). Jerusalem is as a city built *compact together*—it was a small city, and occupied a crowded site, yet a fit place *whither the tribes go up... to give thanks unto the name of the Lord*. (The Midrash sees in the verse a symbolical comparison between the heavenly Jerusalem and its earthly counterpart.) *Pray for the peace of Jerusalem*—a phrase full of tender love, is even more beautiful in the assonant Hebrew phrase, in which there is a play on the words (יְרוּשָׁלַם and שְׁלום). The peace of Jerusalem is the peace of Israel, and it is not merely because of the pilgrim's personal joy in the city, but for his *brethren and companions' sake, that he would fain speak peace* concerning the site on which stood the House of God.

Pages 179-180. The *contempt of the proud* (Ps. cxiii.) does not move those who, disregarding the thoughtless tyranny of *those that are at ease*, watch as slaves and maidens the *hand* (i.e. power and help) of the master. They would indeed have been *swallowed up alive* had it not been *the Lord who was on their side* (Ps. cxiv.). Firm are *they that trust in the Lord*, as Mount Zion itself which *abideth for ever*; the Lord moreover in his protecting hold of his people is "the antitype of Israel's cincture of hills." *Do good unto those that are good*, to those who are loyal under oppression; this Psalm, like the next, refers to Israel's exile. Nowhere has the contrast between the captivity and the release been more exquisitely expressed than in Psalm cxxvi.: *When the Lord turned again the captivity of Zion, we were like them that dream*. But Israel awoke to the reality of the salvation, and so every *mouth was filled with laughter* and every *tongue with exultation*. But the Psalm with a change in the tense points forward to future tribulations and future hopes of like salvation. The Lord *hath done* great things for us, he will yet do greater. *Bring back our captivity, O Lord, as the streams of the south*—"as the watercourses in the parched Negeb (south) are filled by rushing torrents by the autumn

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rains" (Cheyne) so will God's abundant love in every age refresh Israel's drooping spirits and *they that sow in tears shall reap in joy.*

Pages 180-4. In the next two Psalms, cxxvii. and cxxviii., we have a combination of love for Zion with delight in domestic happiness. The same association between Home felicity and Temple beatification occurs later on in the last two of the Pilgrim Psalms (cxxxiii. and cxxxiv.). In the one, the Psalmist exclaims *how good and how pleasant it is for brethren to dwell together in unity* (brotherly love is comparable to the costly oil poured on the priest's head at his consecration, and to the dew which, as it were, flows from Mt Hermon in the north to Zion's hill in the south). In the other (Ps. cxxxiv.) we have the interchanging greetings of people and Levites as they stand together for the night-service in that other home of Israel, the Temple: *the Lord bless thee out of Zion.* In these earlier Psalms (cxxvii. and cxxviii.) we meet with the same association of ideas. *Except the Lord build the house, they labour in vain that build it* seems best referred to the Temple (as the title *unto Solomon* suggests), but on the other hand the noblest gift of God is a human home wherein the children *like olive plants are round about the table.* And the whole thought is concentrated in the successive verses: *May the Lord bless thee out of Zion* and *Mayest thou see thy children's children.* Even so is the Davidic affection for Zion repeated in Israel's idealisation of David himself (Ps. cxxxii.); David would build the house, but it is his children who are to raise the edifice and their devotion shall keep bright *the crown which on his head shall shine.* Religion blesses when the generations are bound together in love of its ideals. Then the inspiration of God works silently and imperceptibly though surely: *for such things he giveth unto his beloved in sleep,* if only in the language of the Shulamith (Song of Songs) *though I sleep my heart wakes.* And though the world (as depicted in the next Psalm cxxix.) treat Israel like a furrowed field and a driven ox, though

to the full have they afflicted me from my youth up, yet have they not prevailed against me. "It is still true. Israel, the witness of God, still remains, a marvel to many, a puzzle to some, to accomplish in God's good time the work which God has given him to do" (Montefiore). But as to his own share in this work Israel must take a humble attitude. Ps. cxxxi. (*Lord, my heart is not haughty*) expresses the thought that though Israel be destined to a great mission, he must not, in Jeremiah's phrase, seek great things for himself. Nor must he, however, despond. Psalm cxxx. is an antidote to despair; to many a heart it has brought comfort. *Out of the depths I cried unto thee* (with quaint but beautiful symbolism in olden times—and in many places still—the leader of prayer stands at a low level on the floor beside the Ark); overpowered by a sense of sin and unworthiness, yet *let Israel hope in the Lord*. There is a profound thought in the line *There is forgiveness with thee that thou mayest be feared*; God's loving pardon raises the sinner into a higher reverence.

Pirke Aboth.

Pages 184-209. The tractate, *Chapters of the Fathers*, *Pirke Aboth* (פְּרִקֵּי אֲבוֹת plural constr. of פְּרָק = section, chapter), is included in the fourth of the six divisions or Orders under which the Mishnah is arranged. *Mishnah* is derived from the verb *shanah* to repeat, hence to learn or teach by aid of repetition, frequent repetition being the chief means by which oral teaching could be imparted and retained. The *Mishnah* was compiled by Rabbi Judah, the Prince or Patriarch, at about the year 200 of the current era. But the *Mishnah* was not the work of one man or one period, and it includes many traditions which began in early ages and were handed down from teacher to pupil through the ages. The tractate *Aboth* in particular asserts this continuity of tradition; it traces the steps by which this

tradition passed from the original lawgiver to Joshua, the "elders" (Josh. xxiv. 31, Jud. ii. 7), the prophets, and the Great Synagogue or Synod, which according to tradition came into existence with the cessation of the prophetic line in the age of Ezra. Thence the tradition becomes associated with the leaders of each generation. In our P.B. the tractate is described as "Ethics of the Fathers," and the title well represents the contents. In the Mishnah there is, indeed, no distinction between the legal, the ritual, and the moral; all these ideas were regarded as indissolubly associated in the whole body of religious thought and practice. But *Aboth* is more consistently *ethical* than the other tractates of the Mishnah, if we employ this adjective in the restricted sense now usually attached to it. It must not be forgotten, however, that the whole of the Mishnah is, in the wider sense, ethical. There are three English commentaries on *Aboth*: (a) C. Taylor, *Sayings of the Jewish Fathers* (Cambridge, 1877 and 1897); (b) R. T. Herford, in the second volume of *The Apocrypha and Pseudepigrapha* (Oxford, 1913); and (c) J. Gorfinkle, *Mishnaic Tractate Aboth* (New York, 1913).

In the Gaonic period the custom was already current to read the Mishnaic tractate *Aboth* on Saturday afternoons. In the Siddur of the Gaon Amram (p. 30) the custom is definitely referred to, and the tractate *Derech Eres Zuta* is also included by the same authority. Saadiah (Bondi, p. 30) records the same habit, and associates it (as does Amram) with the tradition (see note on P.B. p. 176) that Moses died on the Sabbath afternoon. It will be noted that *Aboth* opens with a reference to the lawgiver: *Moses received the Torah on Sinai*. The Sephardim have not accepted the custom, but in Spain it was customary to read *Aboth* in the morning. Within the Ashcenazic rite there are variations, for while some read the tractate on a considerable portion of the year, others restrict the custom to the six Sabbaths between Passover and Pentecost. This last was probably the oldest custom. For the Mishnaic tractate, containing

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five chapters, was amplified into *six* by the addition of the chapter on the *Acquisition of the Law*, called also the Baraitha of R. Meir. This amplification fitted the tractate to the six Sabbaths referred to. In the rubric (p. 184) of our P.B., one chapter is prescribed for every Sabbath from the Sabbath after Passover until the Sabbath before New Year.

The title *Aboth* literally means *Fathers*, a term applied to the Biblical *Patriarchs*, as in the constant liturgical phrase *God of our Fathers*. The term was hence widened to include all famous men among the people's ancestry, and so Ecclesiasticus (ch. xlv. onwards) has a "Praise of the Fathers," the eulogy including many Biblical heroes and extending even to Simon the Just, the author's contemporary. The term came also to mean any chief or leader, as in the phrase *Father of the Court*, i.e. President of the Great Sanhedrin. Some Rabbis were termed *Father* (*Abba*), as *Abba Saul*. The title was taken over into other organisations, as in the phrase *Fathers* of the Church, and in earlier times was also a designation of members of the Roman Senate.

Each chapter is preceded by a sentence taken from another Mishnah (Sanhedrin ch. x. 1)—beginning *All Israel have a portion in the world to come*, the quotation of Isaiah lx. 21 which follows being also derived from the Mishnah cited. Similarly, at the end of each chapter there is introduced a passage from yet another Mishnah, *R. Hananya, the son of Akashya, said, the Holy One, blessed be he, was pleased to make Israel worthy* (Maccoth iii. 16). These passages form apt prologues and epilogues to the reading of *Aboth*.

In our P.B. the reading is followed by the Mourner's Kaddish (P.B. p. 77). The older authorities, however, prescribe the "Rabbinic Kaddish" (P.B. p. 86).

The Conclusion of Sabbath.

Page 210. In the Gaonic rites (Amram, p. 31, comp. Vitry, p. 180) the Saturday evening service opens

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as on ordinary week-nights (with וְהוּא רַחוּם), without the introductory Psalms cxliv. and lxvii. These Psalms, however, may have early formed part of the series which were chanted during the late afternoon, and they were afterwards transferred to the evening service. It was, and is, the custom to spend a goodly part of the Sabbath between afternoon and night in the recitation of Psalms. Abudarham refers to the fifteen Songs of Degrees as being recited before the evening service on Saturday, and these (with the addition of other Psalms) are included in the Sephardic rite (ed. Gaster, pages 129 onwards) as a preliminary to the evening prayer instead of a sequel to the afternoon service as in the Ashcenazic rite (P.B. p. 178 onwards). One of the fifteen Psalms (Ps. cxviii.) is, however, included in the evening service (P.B. p. 215).

The Psalms may be regarded, then, as part of the ceremonial leave-taking of the Sabbath guest. Just as the Sabbath was welcomed with song, so was she sped on her way with psalmody. But these two Psalms (cxliv. and lxvii.) gained a new appropriateness by being thus assigned to the opening of the Sabbath night liturgy. The praise of God as the One "who teacheth my hands to war and my fingers to fight" fits well with the imminent renewal of the weekday struggle; after the Sabbath calm comes the intrusion of the world, against which the Psalm proceeds to invoke God's protecting hand; while the joys of a full garner and an overflowing sheepfold are those to be attained by the labour which is once more man's lot. The joy in *work* is typified by the tune to which the Psalm is sung. Alone among the sections of the ritual chanted to traditional tunes, the 144th Psalm is always set to some melody in the bright and cheerful major mode (F. L. Cohen in *J. E.* vii. 660). But, as the Psalmist continues, whatever comes to man in his warfare, is of God's doing. It is from him that man wins the power to triumph and the fruits of victory. Prosperity is only real when this is recognised: then, and then only, as the Psalm ends, *happy is the people, that is in such a case: yea, happy is the people whose God is the Lord*

Similarly with Psalm lxvii. which follows Psalm cxliv. *God be gracious unto us, and bless us; may he cause his face to shine upon us.* These words are taken straight from the Priestly Benediction. Yet the Psalm was clearly suggested by the thought of a prosperous harvest, as is shown by verse 6: *the earth hath yielded her increase.* Here, again, we have the note struck of the working week, with its hopes of prosperity. But with the Psalmists, prosperity lifts the eye from earth to heaven, and so this Psalm is a prayer for salvation in the widest sense, and not for Israel only, but for the whole world. Israel's blessing is to be a blessing for all men. Here, in particular, the Psalmist does more than adopt the Priestly formula; he claims for Israel the sacerdotal dignity. Israel is the world's high priest. He asks for God's blessing on himself as the means to an end, for he proceeds in the second verse: *that thy way may be known upon the earth, thy salvation among all nations.* If Israel has the light of God's face, the world cannot remain in darkness. Israel can show that he possesses this light by the manner in which he bears himself during the days of business and activity that are ensuing. The Sabbath passes, but if it leave behind it the sense of this truth, then the week's work begins with the assurance of a successful issue.

Of the passages which follow the Amidah (וְיִהְיֶה נֹעֵם, וְיִתְקַלֵּל, and וְיִתְקַלֵּל) the first two are found in Amram and Vitry—the latter rite (p. 201) including also the third passage. The first (וְיִהְיֶה נֹעֵם) consists of the last verse of Psalm xc. with the whole of Psalm xci. Various mystical reasons have been suggested for the choice of this Psalm. The choice of Ps. xci. may (as Amram indeed asserts) be associated with the belief that the souls of the wicked were free from torment only while the Sabbath lasted. But it may simply be that as the working week was beginning, a blessing was invoked on the work about to be resumed (for the last verse of Ps. xc. has the aspiration: *and establish thou the work of our hands*).

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Moreover, the Psalm as a prayer for protection from the dangers of life would fit well the occasion, which was the transition from the Sabbath rest to the weekly toil. The second passage (וְאַתָּה קָדוֹשׁ) is found in P.B. on p. 73. (The opening sentences, beginning וְבָא לְצִיּוֹן *And a redeemer shall come unto Zion* were omitted as inappropriate.)

Page 212. The third passage (וְיִתְּנֵנוּ לָךְ) is a number of Scriptural texts giving assurance of the divine blessing, deliverance, consolation and peace, selected for meditation at the conclusion of the Sabbath and the commencement of the new week. The quotations include:

וְיִתְּנֵנוּ לָךְ. Genesis xxvii. 28, 29; xxviii. 34; xlix. 25, 26; Deut. vii. 13-15.

הַפִּלֶּאֶשׁ. Genesis xlvi. 16; Deut. i. 10, 11.

בְּרוּךְ אַתָּה בָּעִיר. Deut. xxviii. 3, 6, 5, 4, 8, 12; xv. 6; xxxiii. 29.

מִחִיּוֹתֵי. Isaiah xlv. 22, 23; xlvii. 4.

וְיִשְׁרָאֵל נִשְׁעָ. Isaiah xlv. 17; Joel ii. 26, 27; Isaiah lv. 12; xii. 2-6; xxv. 9.

בֵּית יַעֲקֹב. Isaiah ii. 5; xxxiii. 6; 1 Sam. xviii. 14; Ps. lv. 19; 1 Sam. xiv. 45; Isaiah xxxv. 10; Ps. xxx. 12; Deut. xviii. 6; Jer. xxxi. 13.

בְּנֵי. Isaiah lvii. 19; 1 Chr. xii. 18; 1 Sam. xxv. 6; Ps. xxix. 11.

Page 214. *In every passage where thou findest the greatness of God mentioned, there thou findest also his humility (וְיִחְוֶה ר' יוֹהָנָן).* This saying of Rabbi Johanan bar Nappaha (died 279) is taken from the Talmud, Megillah 31a. The Scriptural quotations are: Deut. x. 17, 18; Isaiah lvii. 15; Ps. lxviii. 5, 6; 1 Kings viii. 57; Deut. iv. 4; Isaiah li. 3; xlii. 21.

The Habdalah

Page 216. The word *habdalah* (הַבְדֵּלָה) means *separation*, particularly between *holy* and *profane*; hence specifically the formula recited as an indication of the *separation* in regard to degrees of holiness between the Sabbath and Festivals, and between Sabbaths and Festivals on the one hand and the ordinary weekdays on the other. The Mishnah (Berachoth viii. 5, 6) refers to the benedictions over the light and spices; the Talmud (Berachoth 52 a, Pesachim 104 a) adds further details which coincide with our present customs. (For Gaonic customs at the habdalah see Ginzberg, *Geonica* ii. 258.)

While the three benedictions are common to most rites, much variation prevails in the introductory passages. The version of our P.B. beginning *Behold God is my salvation* (הִנֵּה אֱלֹהֵינוּ יְשׁוּעָתֵנוּ)—and including citations from Isaiah xii. 2, 3; Ps. iii. 9; Ps. xli. 12; Esther viii. 16; Ps. cxvi. 13—is given by Baer as customary. It does not occur exactly in this version in the old rites, though there are partial references to it in Vitry (p. 185) and other authorities (Siddur Rashi, § 534). In several versions, such as the Sephardic, Elijah figures prominently. He was in a well-known legend expected to appear as the harbinger of the Messiah on a Saturday night, at the beginning of a new week (Hamanhig, Sabbath, § 711, cf. Abudarham).

Many theories have been propounded to explain the benedictions over the light and spices. The use of the wine is explained on one theory by the consideration (brought out in the Mishnah cited above) that the *habdalah* formed originally the end of the Sabbath afternoon meal. The kindling of fresh lights would naturally mark the conclusion of the Sabbath, on which day such kindling was forbidden. So, too, spices, placed on burning coals, were brought into the room at the close of the meals (Mishnah, Berachoth vi. 6), and it may be that as this custom was intermitted on the Sabbath, the

bringing in of spices became associated with the end of the Sabbath. This view has the support of Saadiah (Bondi, p. 31).

There is, however, another view (Talmud, Bera-choth 33 a) which represents the habdalah not as originally a home ceremony, but as a Synagogue rite. In that case it would not be logical to connect the habdalah rites with domestic incidents. Hence some associate the habdalah light with the story of creation. Light was created on the first day, and it was accordingly ordained to bless the light on the eve of every recurrent first day in the week (Genesis, Rabba xii. ; Pesahim 53 b). So, too, the use of the spices has been connected with the mystical idea that on Adam was bestowed a "higher soul" (נִשְׁמָה יְתֵרָה) which dwelt within him throughout the Sabbath. "Perceptions and enjoyments through the sense of smell are the most delicate; they afford not a gross, material pleasure, but rather a spiritual one; and the perfume of the spices is, therefore, a comfort to the 'over-soul,' which grieves when the holy day departs" (*J. E.* vi. 119. See Vitry 117, Maimonides, Yad, Hilchoth Sabbath xxix. 29; Orah Hayyim 297). The rubric (P.B. p. 216) states that "the hands are spread towards the light," the reason being that it was necessary to *use* and derive advantage from the light in order to pronounce an effective and sincere benediction over it (Berachoth 53 b). So, too, the spice box is smelt for a similar reason.

Page 217. The hymn *May he who maketh a distinction between holy and profane pardon our sins* (הַמַּבְדִּיל) was possibly written for the concluding service of the Day of Atonement, as the penitential character of its sentiments is unmistakable. This view of the origin of the poem is reported by the famous thirteenth century Talmudist Mordecai b. Hillel (at the end of his commentary on Yoma). The initials of the verses give the name of the author (יִצְחָק הַקָּטָן), but it is not certain which Isaac, of several liturgical poets of the name, is

intended. F. L. Cohen (in *J. E.* vi. 187) accepts the identification with Isaac ben Judah ibn Ghayyat (1030-1089).

The Lulab.

Page 218. Our P.B. now passes from the more regular services to the forms used less frequently. Following the same arrangement as distinguishes other printed Prayer Books (e.g. the Rödelheim edition), the benedictions on "taking the Lulab" are introduced at this point. During Tabernacles the lulab is taken in hand before the Hallel, which latter comes next in our P.B.

The word *lulab* (לילב) is late Hebrew for Palm-branch; it is used in the Targum of Leviticus xxiii. 40, where is contained the law which was traditionally interpreted to ordain the use of the "Four Species" (the citron, palm, myrtle, and willow) on Tabernacles.

The meditation *Lo, I am prepared...to fulfil the command of my Creator* is a comparatively recent addition: it is similar to the meditations popularised by the *Shaare Zion* of Nathan Hannover (first printed in Prague in 1662). The purpose of the meditation is to prevent a merely mechanical performance of the ceremony.

The benedictions (על נטילת לילב and שְׁהֵחֵינֵנוּ) are much older. They occur together in the Tosephta (Berachoth vii. 10, ed. Zuckerman, p. 15; cf. Babylonian Talmud, Succah 46 a, Pesahim 76).

Hallel.

Page 219. *Hallel* (הלל) means literally *Praise*, and was used to designate various sections of the Psalter (Pesahim 118 a). Psalms cxiii.-cxviii. were known (Berachoth 56 a) as the "*Egyptian Hallel*" (the second Psalm, cxiv., begins: "When Israel went forth from Egypt") in distinction to the "*Great Hallel*" (see above,

note on P.B. p. 25). It was an ancient rite to include the *Hallel* on various festivals (Arachin 10).

The benediction which precedes the Hallel has two forms in the Sephardic rite. In that rite the closing words are: "to *read* the Hallel" (לְקַרֵּא אֶת-הַהֶלֶל) when only a portion of the Hallel is recited (as on New Moon), and "to *complete* the Hallel" (לְגַמֹּר אֶת-הַהֶלֶל) when the whole of the six Psalms are included. Amram (pp. 33, 36), Vitry (p. 202), and Maimonides confirm this Sephardic custom of using the word "to *complete*." The Askenazic rule, to use the formula "to *read* the Hallel" on all occasions, was established on the authority of R. Meir of Rothenburg (Tur, Orah Hayyim, §§ 487, 644, cf. Baer, p. 328).

Only a portion of the Hallel is recited on New Moon (Taanith 28 b)—as it is a minor festival—and on the last six days of Passover, because the ritual of the Exodus is more closely associated with the first days of that festival. Moreover, according to a tradition, the passage of the Red Sea occurred on the seventh day of Passover, and because of the calamity that befel Pharaoh's host, the Synagogue refrained from its full measure of joyous praise. The Ministering Angels, say the Rabbis (Megillah 10 b), desired to sing a song to God when the Egyptians were overwhelmed at the Red Sea. But God refused permission, saying, "Shall ye sing praises unto me, while my children are sinking in the sea?" When only a portion of the Hallel was read, an older custom was opposed to using the introductory benediction.

Certain verses at the end of Psalm cxviii. (beginning אֲנִי ה' P.B. p. 223) are repeated—a custom apparently referred to in the Mishnah (Succah iii. 11) and Talmud (Succah 39 a). It will be noted that the whole of this Psalm consists of couplets or triplets, in which the same idea is repeated. This accords with the usual *parallelism* of Hebrew poetry, but Psalm cxviii. is a striking instance of the scheme. At verse 21 (אֲנִי ה') however the repetition ceases; hence it became customary (Rashi on

Succah 38 b) to *repeat* the verses during the liturgical recitation of the Psalm as part of the Hallel. It may, however, be that the ancient custom was for the congregation to repeat each verse of the whole Hallel after the Reader with the refrain Hallelujah. But the Talmudic information (loc. cit.) is not quite clear. The present custom for the congregation to repeat *O give thanks* (הודו) after each of the first *four* verses of Psalm cxviii. is attested by the Tosaphot (on Succah 38 b). This phrase *O give thanks* and the rest of the line was quite early a beloved refrain on the lips of the Temple singers as may be seen from several passages in Chronicles (e.g. 2 Chr. v. 13). The refrain was equally a favourite in the mouths of the people. The First Book of the Maccabees (iv. 24) records that after the victory at Emmaus the people "returned home and sang a song of thanksgiving and gave praise unto heaven *because he is good, because his mercy endureth for ever.*" The refrain was thus almost synonymous with liturgical praise.

Pages 219—224. In the course of the Hallel Psalms the elevation of style is often emphasised by grammatical ornamentation (as the addition of a hirek to participles, e.g. הַמְגִבִּיהִי and pronominal forms, e.g. עֲלֵיָי; on the other hand תִּנְמֹלוּהִי is an Aramaic construction. Another poetical device, which became common in later Hebrew prose, is the addition of הֵא to the construct (לְמַעַנְנוֹתֵינוּ).

The Hallel Psalms are rich in ideas of the heroic type; and texts from this group have been frequent on the lips of warriors in all ages. Some writers believe that the group emanates from the Maccabean age; but without this assumption it may be asserted that the Psalms respond to the Maccabean spirit. Of Judas Maccabeus and his associates we are told (1 Macc. iii. 2) that "they fought with gladness the battle of Israel." This note is missing from Wordsworth's eulogy of the Happy Warrior; the poet's ideal would have been fuller for its inclusion. Ready to dare and die, yet always joyous and prepared

to sing Psalms to the God, death for whom is glorious, and victory his praise. Psalm cxv. opens with the magnificent sentence: *Not unto us, not unto us, but unto thy name give glory.* In the context the Psalmist implores God's help not for Israel's sake, but for the sake of God's own name which the nations will depreciate if the Lord save not his people. But the sentence has been turned to express the true hero's repudiation of honour to himself. Success is won for the glory of God, and to God the success as well as the praise is due. Thus the hero has returned in triumph with the text *Not unto us* on his lips. The martyr, again, has gone to his doom with another Hallel verse (Ps. cxvi.) to cheer him: *Precious in the sight of the Lord is the death of his holy ones.* So, too, the despised and lowly (of which Israel is the type) have had their hearts upheld by the confident statement (Ps. cxviii.): *The stone which the builders rejected is become the headstone of the corner.* The corner-stone of the building would be large and strong, for it bonded the walls together. Perhaps the reference is to the chief corner-stone of the foundation, but "the *head of the corner* is more naturally explained to be the top-stone, not only bonding the walls together, but completing the building" (Kirkpatrick). Truly heroic, therefore, are these Psalms, leading up to the last of the group, a Psalm of Dedication, written for some consecration of the Temple after an interval of national sorrow (the ages of Nehemiah and Judas Maccabeus have been suggested by commentators). A procession is on its way; the stanzas are sung antiphonally (one section of the singers addressing the other which in turn responds, so the Midrash); until the gates are reached, and the priests from within the "gates of righteousness" greet with blessing the pilgrims that come in the name of the Lord. (The *horns of the altar*, to which the festival offering is bound with cords, are the horn-like projections at the four corners, Exodus xxvii. 2). It will be noted that the scope of the Psalmist's sympathies is also cast in heroic proportions.

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Priests and Israelites are called upon to sing praises; but so also are *those who fear the Lord*, a class identified by some with the proselytes to Judaism, but by others (cf Ibn Ezra) the term is interpreted as including all those, of whatever nation, who are filled with the fear of God. (Cf. the universal appeal of Psalm cxiii.: *O praise the Lord, all ye nations, laud him, all ye peoples.*) And so all leads up to the supreme text: *the Lord is God and he hath given us light*—a verse which has been aptly used for Hanuccah, but the full significance of which is not exhausted by the Hanuccah illumination. The first word of God in the Creation story was *Let there be light*, and "light" has been, throughout the world's spiritual progress under the leadership of Israel, a symbol of the impenetration of humanity with God's spirit, so that *the path of the righteous is as the shining light that shineth more and more unto the perfect day* (Prov. iv. 18).

Page 224. The doxology which closes the Hallel (יהלל־יהודה) is mentioned in the Talmud (Pesahim 118) and is found, with verbal variations, in all the old authorities.

On New Moons which fall on week-days the lesson from the Pentateuch is Numbers xxviii. 1—15 (cited in part in the Mishnah, Megillah iv.); there is no haphtarah. On New Moons falling on the Sabbath the ordinary weekly lesson is read, and from a second scroll Numbers xxviii. 9—15; the haphtarah is the last chapter of Isaiah (T. B. Megillah 31 a). When the Sabbath coincides with the day before New Moon the haphtarah is 1 Samuel xx. 18—42 (Talmud, loc. cit.).

Musaph for New Moon.

Page 225. On the *Musaph*, or additional service (מוסף) in general, see above, notes to P.B. p. 159. The form of *Musaph* for New Moon when it falls on a Sabbath is also discussed there.

There is also a *Musaph* for New Moon when it falls on week-days. The version in our P.B. is found with

slight verbal variations in all rites (e.g. Amram i. 33; Vitry, p. 197). The opening words: *The beginnings of the months* [thou didst assign unto thy people for a season of atonement] are derived from the Scripture (Numbers xxviii. 11). The first part of the *Musaph* prayer for New Moon refers to the goat which was offered in the Temple as an atonement (Numbers xxviii. 15, cf. Mishnah, Shebuoth i. 4); in the Talmud (Shebuoth 9 b) the text, Leviticus x. 17, is interpreted as referring to the New Moon. The second part, derived from the festival *Musaph* (see P.B. p. 234), laments the destruction of the Temple, and expresses the hope for its rebuilding and the restitution of the sacrifices.

The Scriptural passages quoted besides those named are: Numb. x. 10; Jeremiah xxxi. 3; Leviticus xxvi. 45; Isaiah xxxv. 10.

On page 226 the rubric requires the addition of an extra phrase in leap-years. This is a late addition, the reason for it apparently being that while there are *twelve* terms in the prayer for a prosperous month, a *thirteenth* was added to correspond to the thirteenth month which is intercalated in the Jewish leap-year (cf. Baer, p. 240; he quotes the annotator of the Venice mahazor of the year 1600, who attests the custom; see also Yoseph Omeş, § 691).

The Festival Light.

Page 227. The significance of the Sabbath Light has been explained above in the note on P.B. p. 108. The Festival Light (with the benediction) is referred to in the Jerusalem Talmud (Ber. ix., see Hag. Maim. on Sabbath, ch. v. and Ratner *Ahabath Zion*, Ber. 209). It is also ordained in the Shulhan Aruch (i. 263, § 5, and 514, § 11) and the formula given as in our P.B. Light is an appropriate emblem of the Festival as of the Sabbath joy.

The Festival Amidah.

Between the first three and the last three benedictions common to all forms of the Amidah, a special festival benediction is introduced. Thus the festival Amidah, like that for the Sabbath, consists of *seven* benedictions.

The middle benediction: *Thou hast chosen us from all peoples* (אַתָּה בְּחַרְתָּנוּ) is termed in the Talmud (Bezah 17 a, etc.) the *sanctification of the day*, and the description well accords with the contents—the declaration of the holiness of the festival, and the assertion of Israel's privilege and duty as the recipient of this sign of the divine love. According to Rashi (Talmud, loc. cit.) the title *sanctification of the day* (קְרוֹיֵצַת הַיּוֹם) applies specifically to the portion of the benediction beginning (P.B. p. 228) *And thou hast given us in love...festivals and seasons for joy* (וּתְתַן-לָנוּ). The actual paragraph as we have it must in essence at least have been known to the early authorities, for the Talmud (Yoma 87 b) cites it with the same opening words as we use (אַתָּה בְּחַרְתָּנוּ). There are some verbal variations in the extant rites, but the differences are not important.

The Scriptural reminiscences found in the opening sentence of the benediction are: Deut. x. 15, xiv. 2; Ps. cxlix. 4; Isaiah lxvi. 18; Jeremiah xiv. 9.

On a Saturday night a paragraph is inserted on the distinction in the degree of sanctity between Sabbath and Festival. This paragraph beginning: *Thou...hast made known unto us the judgments of thy righteousness* (וּתְוַדִּיעֵנוּ) is called a *pearl* in the Talmud (Berachoth 33 b), and it is indeed a "precious" composition—a fine example of the elevation of a formula into a poem. The Talmud (loc. cit.) gives the actual reading of the paragraph; our P.B. follows the Talmud form but has some additional words (from וּתְבַרֵּךְ—last line but one of p. 227, to הַמַּעֲשֵׂה—first word of p. 228; these words do not occur

in the Talmudic reading). The three Pilgrim festivals—Passover, Pentecost, and Tabernacles—on which the Israelites visited the Temple (Exod. xxiii. 14)—were known as *regalim* (רגלים plural of רגל = foot), so called, according to Ibn Ezra, because most of the pilgrims went up to Jerusalem on foot. The Rabbinic rule was that every Pilgrim should walk on foot at least the final stage of the journey up from the city of Jerusalem to the Temple, deriving the rule from the word *regalim* (cf. Mishnah Hagigah, i. 1). The word, however, may simply mean three *times* a year, the metaphor being taken over from the sense three *paces* or *foot-beats*. In the Scripture the phrase *regalim* for *times* only occurs in Exodus xxiii. 14 and Numbers xxii. 28, 32, 33. The usual word for times is *pe-amim* (פְּעָמִים lit. *beats*) used of the Pilgrim festivals in Exodus xxii. 17 and elsewhere. The three features of the festivals were: the joyousness, the visit to Jerusalem, and the festival free-will offering (T.B. Hagigah vi. 2); these are alluded to in the words: *Thou hast caused us to inherit, (a) seasons of joy, (b) appointed times of holiness, and (c) feasts of free-will gifts.*

Thou hast made a distinction between the holiness of the Sabbath and that of the festival. While on the Sabbath “all work” was prohibited (Exodus xx. 10) on the festival only “servile work” (מְלָאכָת עֲבוּדָה) was forbidden (Numb. xxviii. 18, etc.). The distinction is most clearly made in Levit. xxiii. in verses 3 and 7 and in verses 28 and 35. In Exodus xii. 16 occurs the ordinance (with reference to the Passover): “And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, *save that which every man must eat*, that only may be done by you.” Thus, though all the ordinary work prohibited on Sabbaths was also disallowed on the festivals, the preparation of food (and other labour incidental to it, such as kindling fire) was permitted. Moreover, while, under the Law, the profanation of the Sabbath was a *capital*

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offence, the breach of the festival observance was not. Thus there were in various ways differences between the holiness of the Sabbath and that of the festivals.

Page 228. *And thou hast given us in love...festivals* (וְהָיָה לָנוּ). Each of the pilgrim feasts is, at the end of this paragraph, described as a "memorial of the departure from Egypt," with which each of them was associated in history. But besides this general description, each of the feasts is individually characterised. Passover is the "season of our freedom"; the Feast of Weeks is the "season of the Giving of our Law"—(the revelation on Sinai, according to traditional computation, occurred on the sixth or seventh of Sivan, i.e. on the Feast of Weeks); and Tabernacles is the "season of our Gladness"—(the idea of gladness is particularly associated with this feast in the text, Deut. xvi. 15; cf. the *Book of Jubilees* xvi. 25-31). The eighth day of Solemn Assembly is specially mentioned because it is, in a sense, an independent festival (Lev. xxiii. 36; Numbers xxix. 35; T.B. Succah 48 a). The following day is known as the "Rejoicing of the Law," a name unknown to the early Rabbinic authorities, but cited by the Gaon Hai (939-1038). The feast was probably not Palestinian but was introduced in Babylonia, where the system of reading the whole Pentateuch through every year prevailed (Zunz, *Die Ritus des synagogalen Gottesdienstes*, pp. 86, 87). In the twelfth century, the festival of Rejoicing of the Law was celebrated also by those who still retained the triennial cycle, completing the Pentateuch once in three years. Benjamin of Tudela (12th cent.) informs us that though in Egypt there were two communities, one reading the Law in the annual and the other in the triennial cycle, yet "the two communities have an established custom to unite and pray together on the day of the Rejoicing of the Law, and on the day of the Giving of the Law" (*Itinerary*, p. 98). In Palestine at the present day, where the settled Jewish population does not observe the ninth day, it celebrates the Rejoicing of the Law on the eighth day of Tabernacles.

May our remembrance rise (יִעֲלֶה זִכְרֵנוּ). This passage is referred to by name in Sopherim (xix. 7) and it, or the preceding paragraph, in substance in various places (Tosephta, Berachoth iii. 11; T.B. Ber. 29 a, Sabb. 24 a). The Hebrew opens with a collocation of eight verbs, each of which heightens the cumulative effect. But in a Western language such devices are less pleasing; therefore the translator of our P.B. does not reproduce them all. Abudarham (in the section dealing with the Passover) has this note: *Our remembrance* [i.e. the remembrance of each of us, the congregation here assembled] in accordance with the text "Remember me, O Lord, with the favour that thou bearest thy people" (Ps. cvi. 4); *and the remembrance of our fathers*, in accordance with the text "And God remembered his covenant with Abraham, with Isaac and with Jacob" (Exod. ii. 24); *and the remembrance of Jerusalem thy city*, in accordance with the text (Ps. cxxxvii. 4) "If I forget thee, O Jerusalem, may my right hand forget [to work wonders]"—the Midrash supposes the verse spoken by God, not by Israel—and Abudarham evidently cites the verse in this sense; *and the remembrance of Messiah, the son of David thy servant*, according to the text (Ps. cxxxii. 1, 10) "Remember, O Lord, David... and for thy servant David's sake turn not away the face of thine anointed" (מִשְׁחָתָךְ); *and the remembrance of all thy people the house of Israel*, in accordance with the text (Jeremiah ii. 2) "I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness in a land that was not sown. Israel was holiness unto the Lord."

Page 229. *Bestow on us the blessing of these appointed times* (וְיִשְׁאָלֵנוּ). This paragraph is referred to in the Jerusalem Talmud (Berachoth ix., cf. Sopherim xix. 7, Pesikta Rabbathi i. with Friedmann's note). The opening word (the hiphil form of שָׁאַל) literally means: "Cause us to lift up." This verb is used with *blessing* as object; thus Ps. xxiv. 5, "he shall receive (שָׁאַל) lit. he shall lift up) a blessing." As the verb may be rendered *cause us*

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to carry away there is perhaps a secondary idea in the prayer. The worshippers entreat God to cause them to carry away with them the true spiritual benefit of these festivals. The phrase *Even as thou hast been pleased to promise that thou wouldst bless us* alludes to promises of the divine blessing, on occasion of the festivals, such as are contained in Deut. xvi. (13-17).

The concluding benediction—*Blessed art thou O Lord who hallowest [the Sabbath and] Israel and the seasons*—is cited in the Talmud (Beza 17 a). The word used in this benediction for *seasons* is not the usual Scriptural word for the festivals (סוּעֲרִים) but a word meaning *times* (זְמַנִּים). This choice is partly an Aramaism, and partly the result of the recognition that the festivals, besides their religious and historical associations, are also closely related to the *times* and *seasons* of the agricultural year.

Kiddush for Festivals.

Page 230. In the festival Kiddush or Sanctification with the Cup of Wine, it was necessary to include a specific reference to the festival under celebration (Mechiltā Bô, Pesahim 105-6, Sopherim xix. 3). The Sabbath was a *memorial of the creation* (Genesis ii. 2, Exodus xx. 11), and owing to its recalling the servitude under Pharaoh, the seventh day was also a *memorial of the departure from Egypt* (Deut. v. 15). The festivals, however, were regarded more exclusively in the second aspect; all of them were connected with the Exodus (Passover and Pentecost obviously so, Tabernacles because of the dwelling in tents in the Wilderness after the redemption, Exod. xxiii. 43). Hence, in the festival Kiddush (unlike that for the Sabbath) only one of the two phrases—viz. “a memorial of the departure from Egypt,”—is incorporated in the benediction. The Kiddush, practically in the same wording as given in our P.B., is found in the old rites (Amram, p. 50 a; Vitry, p. 294. The verbal differences in the versions are discussed by J. Müller in his notes on Sopherim, ch. xix.).

Meditation in the Tabernacle. cxcv

Page 231. The habdalah (*Separation*) for Saturday nights occurring on the festivals is frequently referred to in the early sources (e.g. Pesahim 103; similarly with the habdalah within the Amidah Ber. 33 b). The benediction *Blessed art thou...who hast kept us alive* (שְׁמַחְתֵּנוּ) is appointed by the Talmud (Pesahim 7 b) in the same formula as is now in general use.

Meditation in the Tabernacle.

Page 232. Like several other prayers introductory to the performance of ceremonial obligations, this prayer, recited in the Tabernacle on the first night of the festival, is derived with some modification from the *Shaa're Zion* (ch. iii.), the work of Nathan Hannover (Prag, 1662). A deep mystical fervour inspires such phrases as: *O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant.* Similar thoughts are found in the older mystical literature, and their introduction into the Synagogue Prayer Book was one of the finest services rendered by the Kabbalists to Judaism. The angelology and other unsuitable phrases in such compositions are easily removed and the resultant prayers are rendered at once beautiful in form and inspiring in idea.

The benediction *Blessed art thou...commanded us to dwell in the Tabernacle* (לֵישֵׁב בַּמִּשְׁכָּה) is, on the other hand, of the Tannaitic period (before the year 200 of the current era) as may be seen from the citation in the Talmud (Succah 45 b-46 a, Tosephta Berachoth vi. [vii.] 9, p. 15). The verb *dwell* is derived from the Scriptural text (Levit. xxiii. 42): "In Tabernacles shall ye *dwell* for seven days." In olden times, the *Succah* or Tabernacle was the actual dwelling-place during the week of the festival, and while few Jews still sleep under its bowery roof many take their meals in it and remain in it for as large a part of the day as possible.

The Festival Musaph.

Pages 233-238. The Law ordained that on New Moons, Sabbaths, the three Pilgrim Feasts—(the latter called on p. 238, line 2, the three *periods of our festivals* פֶּעֻטֵי רִגְלֵינוּ, a phrase not uncommon in the Rabbinic literature, e.g. Lam. R. intr., but not usual in the liturgy, being made up by combining two words used of the festivals in Exod. xxiii. 14 and 17)—the New Year and the Day of Atonement, an *additional offering* (מוֹסֵף) should be made besides the regular morning and afternoon sacrifices. These additional offerings are fully described in Numbers xxviii.-xxix. The *Musaph* prayer corresponded with, accompanied, and later on replaced, these additional sacrifices (T. B. Ber. 26-27).

Hence the distinguishing features of the Musaph Amidah are (a) citations (from the Scriptural passages named above) of the laws regulating the additional sacrifices, and (b) emphatic laments for the exile of Israel and the destruction of the Temple, and corresponding petitions for the restoration of Israel, the rebuilding of the Temple and the re-institution of the sacrifices. That the exile was the consequence of Israel's sin is the frequent burden of the prophets from Amos to Jeremiah (cf. also Ezekiel xxxix. 23) and the same connection is expressed in the Pentateuch (Leviticus xxvi. 23, Deut. xxviii. 64).

The paragraph beginning: *But on account of our sins we were exiled from our land* (וּבְגִלְתֵּנוּ חָטֵאֵינוּ) was known (in part at least) to Sopherim (xix. 7) and appears much as our P.B. has it in the Gaonic rites.

Service for New Year.

Pages 239-254. It was outside the plan of our P.B. to include the complete services for the festivals. But certain essential parts of those services are, nevertheless, given. This is especially the case with the amidah prayers.

The New Year Amidah is one of the most masterly products of the Jewish genius. In simple yet effective phrases it speaks of God's universal sovereignty over man and Nature, and of the coming Messianic time when all mankind shall recognise it, and "form a single band to do his will with a perfect heart." Israel was chosen in a special sense to effect this purpose, and so (in the last of the extra passages in the Amidah, page 241) the prayer: *Rign thou in thy glory over the whole universe merges with a specifically Jewish aspiration: Sanctify us by thy commandments...purify our hearts to serve thee in truth... Blessed art thou, O Lord, King over all the earth, who sanctifiest Israel and the Day of Memorial.*

Though the term "New Year" (רֵאשִׁית הַשָּׁנָה) is not a Biblical title for the festival observed on the first of the seventh month (Tishri), it was well known to the Mishnah, and became the regular Rabbinic title for the feast. The New Year, in the economic or agricultural sense, began of old in the autumn. In the Bible the feast is named "*Day of sounding the shophar*" or ram's horn (Numbers xxix. 1) and "*Memorial of the sounding of the shophar*" (Leviticus xxiii. 24). Hence the title "Day of Memorial" which appears in the benediction just cited. The Jubilee (Leviticus xxv. 9), like the New Year, was ushered in by the solemn sound of the shophar, and it has been held that the texts (cited above) referring to the New Year enjoined this rite as a permanent feature of the observances of the day. Besides this idea of a *signal*, the shophar was associated with other memories, some of which are detailed in the Musaph Amidah (P.B. p. 252). The name "Day of Memorial" is also used in the sense that God remembers all his creatures in mercy and in judgment; hence the day is also called "Day of Judgment" in the liturgy (the association of *judgment* with the New Year is first found in the Mishnah, Rosh Hashanah, i. 2).

The Amidah occurs as in our P.B. text in the oldest rites (Amram, p. 44; Vitry, p. 283; Maimonides); but, in large part, it must be much older than the Gaonic age.

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The same remark applies to the Amidah for Musaph (P.B. p. 245 seq.). But whereas all the other Sabbath and Festival Amidahs have, between the first three and last three benedictions, only one central section, the New Year Musaph has three sections, named *Malchuyoth*, *Zichronoth* and *Shopharoth*. Each of these three extra sections has an introduction and each has a sequel ending in a benediction. Prefixed to the first of these

sections is the *Alenu* prayer (עָלֵינוּ לְשִׁבְחָה), on which see above note to P.B. p. 76. It belongs originally to the New Year Musaph, but because of its importance, as an assertion of the divine Kingship throughout the universe, it became the accepted conclusion of every Jewish service. *Alenu* is followed by three sections already called in the older literature (Mishnah, Rosh Hashanah, iv. 5; Siphre on Numbers x. 10; T. B. Rosh Hashanah, 32) by the names they now bear: *Malchuyoth* (מַלְכוּתִים, pl. of מַלְכוּת, lit. invocations of *Kingship*), *Zichronoth* (זִכְרוֹנוֹת, pl. of זִכְרוֹן, lit. *remembrances*) and *Shopharoth* (שׁוֹפָרוֹת, pl. of שׁוֹפָר, lit. trumpets, especially texts referring to the shophar, as at the Revelation on Mount Sinai). These sections of the Musaph "chiefly refer to the three fundamental principles of our religion: (1) Existence of God, a Being that is King of the universe; (2) Divine Justice; and (3) Revelation" (Friedländer, *Jewish Religion*, p. 404). There is also a frequent Messianic note in these passages.

Ten passages from the Bible are cited in illustration of each of these principles. The texts are as follows:

Malchuyoth (P.B. p. 248). The arrangement of the texts follows the general prescription of the Mishnah (Rosh Hashanah, iv. 6). Three are taken from the Pentateuch, then three from the Hagiographa, then three from the Prophets; and finally another from the Pentateuch either as a separate citation or imbedded in the conclusion. The *Alenu* prayer is the introduction to the proclamations of the divine Kingship: Exod. xv. 18; Num. xxiii. 21; Deut. xxxiii. 5; Ps. xxii. 29; Ps. cxiii. 1;

Ps. xxiv. 7-10; Is. xlv. 6; Obad. 21; Zech. xiv. 9; Deut. vi. 5.

Zichronoth (P.B. p. 250), Gen. viii. 1; Exod. ii. 24; Levit. xxvi. 42 (or Exod. vi. 5); Ps. cxi. 4; *ibid.* 5; Ps. cvi. 45; Jer. ii. 2; Ezek. xvi. 60; Jer. xxxi. 20; Levit. xxvi. 45.

Shopharoth (P.B. p. 252), Exod. xix. 16; *ibid.* 19; Exod. xx. 15; Ps. xlvii. 6; Ps. xcvi. 6; Ps. lxxxi. 4; Ps. cl.; Is. xviii. 3; Zech. ix. 14; *ibid.* 15.

Certain allusions in the Musaph are based on the traditional association of the first of Tishri with the Creation, and of this date with the *binding of Isaac* on the altar (T. B. Rosh Hashanah, 10b).

On page 244 reference is made to the eating of apples dipped in honey or other sweet dishes on the New Year's eve. It is symbolical of the hope for a pleasant year. The custom has some support in the direction given on the first of Tishri: *Go your way, eat the fat and drink the sweet* (Nehemiah viii. 10). Tur (O. H. § 583) and Maharil refer to the custom of taking apples with honey.

Tashlich.

Page 254. On the New Year it is customary with some to go to the banks of a river, or any other piece of water, and to say such texts as the last three verses of the Book of Micah, which include the phrase: *And thou wilt cast all their sins into the depths of the sea.* (In our P.B. p. 255 a sentence is interpolated: *O mayest thou cast off all the sins of thy people* וְכָל-חַטָּאתָם). This is not a Scriptural text.) As Baer (p. 407) points out, there is no reference to this custom in the Talmud or in the Responses of the Gaonim. It is mentioned however by Maharil. The ceremony is a symbolical act, similar to rites described by anthropologists, but it has sometimes received its explanation from the Midrash (Tanḥuma, section Vayera). Abraham on his way to Moriah is obstructed by a deep stream of water, in which he

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and his son are nearly drowned. But the Patriarch escaped the snare, having prayed (Ps. lxi. 2): *Save me, O God, for the waters are come in unto my soul.* The metaphor is that of a drowning man, in danger of his life. This verse, taken in conjunction with that of Micah, is sufficient explanation of the adoption of the custom, which is termed *Tashlich* (תִּשְׁלִיךְ), lit. *Thou wilt cast*, from the text Micah vii. 19 cited above. (See Abrahams, *Festival Studies*, ch. xiii.)

Service for the Day of Atonement.

Pages 256–269. Our P.B. includes the forms of Amidah for the Day of Atonement. These forms agree in the main with the versions found in the oldest rites (e.g. Vitry, p. 389 seq.).

The passage (P.B. p. 257) beginning *O God, pardon our iniquities* (מִחֻל) is referred to by Rashi (on Yoma, 68 b) as part of the High Priest's confession. (The texts cited are Isaiah xliii. 25, xlv. 22, Levit. xvi. 30.) The concluding benediction (P.B. p. 258) of this passage: *Blessed art thou, O Lord, thou King, who pardonest* (בְּרִכָּה מִחֻל) is mentioned in Sopherim xix. 8.

The Amidah having been completed, certain confessions and penitential prayers are appended. There are two confessions each of which is arranged alphabetically. First comes the shorter alphabetical *Viddui* or Confession of sins, beginning *Ashamnu* (אֲשָׁמְנוּ)—*We have trespassed.* The age of this passage is uncertain, but the sentence introducing this confession: *Verily we have sinned* (וְאֵלֵינוּ חַטָּאת) is declared in the Talmud (Yoma 87 b) to be the essential phrase of the confession. It is probable that the other alphabetical *Viddui* (P.B. p. 259): *For the sin which we have committed* (עַל חַטָּאת) is older than the *Ashamnu*, though it was not originally so long as in the version of our P.B. (Amram, p. 48 a, has a much shorter version). Parts of it point to a period

during which sacrificial rites were still performed in the Temple, or shortly after their cessation. That, however, alphabetical confessions were in use much more anciently than we have them liturgically recorded is clear from the *Didache*, a work which belongs to the first century and bears distinct traces of such a confession, as Rendel Harris has shown. The forms in our liturgy, though in one sense dating from the Gaonic age, may go back to a very much earlier date.

The beautiful form of confession (P.B. p. 259) *Thou knowest the secrets of eternity* (אַתָּה יוֹדֵעַ רָזֵי עוֹלָם) is quoted in the name of Rab (Abba Arika, died in 247). Its opening phrase is cited in the Talmud (Yoma 87 b) as an alternative form of confession before the liturgical forms had become fixed. Its brevity is characteristic of the oldest strata of the Synagogue prayers. Another fine prayer occurs in our P.B. p. 263. This begins: *O my God, before I was formed I was nothing worth* (עַד שֶׁלֹּא נִצְרַתִּי); the same Talmudic reference ascribes this to R. Hamnuna (fourth century). These prayers were not, however, necessarily *composed* by the authorities in whose name they are cited, they may in each case have been older, and the record may only refer to their liturgical adoption. According to another Talmudic record (Berachoth 17 a) this same confession of R. Hamnuna was habitually recited by Raba son of R. Joseph b. Hama (died at Maḥuza in Babylonia in 352) as a concluding prayer to his daily devotions.

On the Day of Atonement there is an extra service known as *Neilah* (נְעִילָה). The word literally signifies *closing, shutting*, and is abbreviated from the fuller phrase *closing of the gates* (נְעִילַת שַׁעֲרִים). At the time of closing the Temple gates, near sunset, the priests anciently pronounced their Benediction not only on the Day of Atonement, but on public fasts and in the prayers in connection with the *maamadoth*—lay delegacies corresponding to the particular locality from which the ministrants at the Temple were drawn (Mishnah Taanith iv. 1). Already in the Talmud

the term Neilah was used of the final service on the Day of Atonement. In tractate Yoma (87 b), where the term is so used, indications are given that portions at least of our present neilah service were already known, though the exact forms were still unfixed. Vitry (p. 395) presents the neilah service practically as in our P.B. (The Scriptural quotations in P.B. pp. 267-8 are: Isaiah lv. 6, 7; Neh. ix. 17; Ezek. xxxiii. 11; Ezek. xviii. 23, 32.) Parts of P.B. p. 267 have been incorporated in the daily service (see P.B. p. 7 and the notes at that place).

A distinguishing mark of the neilah liturgy is the substitution of the verb "*Seal us*" in the Book of Life, in place of the usual verb "*Inscribe us*." The metaphor of the book is thus carried out: the entry is made on New Year and is sealed on the Day of Atonement (T. B. Rosh Hashanah 16 b). But this must not be interpreted too literally; that the gate of repentance is always open is a truth inculcated by the Rabbis in scores of passages. (Cf. note above on P.B. p. 51.)

The neilah service concluded in the Gaonic rite (Vitry, p. 395) with the sevenfold citation of the phrase uttered by Israel on Mount Carmel: *The Lord, he is God* (1 Kings xviii. 39). The lines *Hear, O Israel* (שְׁמַע) and *Blessed be his name* (בְּרוּךְ שֵׁם) were a later addition (as is evident also from their omission in the text of the Shulhan Aruch, i. 623, § 6). The addition may be due to its character as a profession of faith, and it is so used in the customary confession of the dying. See note below, P.B. p. 317. Moreover, from a remark by Abraham ben David of Posquières (in his *תמים דעים* ed. Lemberg, 44 a), we learn that in his time (twelfth century) it was customary to say the three lines (שְׁמַע, בְּרוּךְ שֵׁם, and יְיָ הוּא הָאֱלֹהִים) in the Selihoth on the early mornings of Fast-days, lest the proper hour for saying the morning shema (9 a.m.) should be overpassed.

The Shophar is sounded (P.B. p. 269) to mark the close of the solemn fast day. This custom may be a memorial of the Jubilee which began on the tenth of Tishri

and was announced by the Shophar (Leviticus xxv. 9). But the termination of the Sabbath was in Temple times signalled by the same means (Josephus, *War*, iv. ix. 12, cf. Mishnah Succah, v. 5), and the neilah custom may be a survival of this.

Counting the Omer.

Pages 270-273. *Omer* means "sheaf." The prescription of Leviticus xxiii. 10, 11, was traditionally interpreted to mean that an Omer or sheaf of barley was solemnly cut in the field, and that the yield of this sheaf (one-tenth of an ephah) of barley was to be presented as a wave-offering on the sixteenth of Nisan, and until this had been done no Israelite was allowed to partake of the new harvest. On the fiftieth day from the bringing of the Omer was celebrated the Feast of Weeks. The text (Leviticus xxiii. 15) goes on to enjoin: "And ye shall *count* unto you...from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete." This *counting* is still continued. The custom to do this at *night* is prescribed in the early Rabbinic period (Menahoth 86 a).

The meditation *Lo, I am about to fulfil the affirmative precept of the counting of the Omer* (P.B. p. 270) is of late introduction, but the method of counting by days and weeks is ancient (see Talmud, loc. cit.). The exact wording of the enumeration varies somewhat in the different rites (Vitry, p. 301, omits the last word: לַעֲמֹר. The same is the case with the Siddur Rashi § 437). The passage, P.B. p. 273, *May the All-merciful restore the service* (הַשְׁכִּימָנוּ) is found in substance in the old rites.

At the end there is (P.B. p. 273) a supplication for the restoration of the Temple (partly found in Vitry) and a short piyyut or poem beginning: *We beseech thee, release thy captive nation* (אֲנִי בְּכַחַת). This piyyut has been erroneously attributed by Kabbalist writers to the Tannaite Nehunya b. Hakanah, but it is clearly of very much

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later date, though its author is unknown (Berliner, *Randbemerkungen*, p. 59). The same piyyut appears in the daily service of several rites, after the passages about the sacrifices. It is found in Baer (p. 49—corresponding to p. 11 of our P.B.) and in the Sephardic rite (ed. Gaster, p. 11). The Kabbalists are particularly fond of this poem, the forty-two words of which (corresponding to the forty-two days between the Passover week and the Feast of Weeks) have, they hold, a hidden reference to the "Name of the forty-two letters"—an ancient combination of phrases used to designate the Deity (Kiddushin 71 a. See Maimonides, *Guide*, i. ch. lxii.).

Service for Hanuccah.

Page 274. The Feast of Dedication was initiated in the year 165 B.C.E., in commemoration of the re-dedication of the Temple after the successful Maccabean revolt against Antiochus Epiphanes. The story is fully told in the two Books of the Maccabees, contained in the Apocrypha; some extracts from these books will be found in the Appendix to these notes. The chief ceremonial feature of the festival is the kindling of lights for eight days (beginning on the 25th of Cisleu). It is possible that there was an older custom, not confined to Israel, to celebrate with illuminations the period of the Winter Solstice. But the custom received a new meaning. As the rubric states: "On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening." This is explained by the legend that when the priests re-entered the Temple they found only one small flask of consecrated oil, and this lasted for eight days until new oil could be provided for the Menorah or Candelabrum, the seven lights of which were kept perpetually burning. As the miracle increased day by day, it became customary to kindle the Hanuccah lights in a progressive number (T. B. Sabbath 21 b). An extra light (called *Shammash*) is kindled

every night, partly for use in lighting the Hanuccah lights and partly to serve as a light for secular use. It was held objectionable to use one of the lights to kindle the rest (this was the view of Rab, Sabbath 22 a). It was also considered unlawful to employ the Hanuccah lights for ordinary work (Talmud, *ibid.*). Compare the words in the benediction, P.B. p. 274: *During all the eight days of Hanuccah these lights are sacred, neither is it permitted to make any profane use of them.* (The name שְׁמִשׁ, given to the extra light, may be connected with this verb לְהַשְׁמִישׁ.) A pretty German poem makes use of this idea of Israel as the *shammash*, the serviceable light-kindler of the world.

Although Hanuccah is not a Biblical feast, the Jewish view of tradition permitted it to be regarded as divinely ordained. Hence the benediction before kindling the light runs: "Blessed art thou, O Lord our God, King of the universe, *who hast sanctified us by thy commandments and commanded us to kindle the light of Hanuccah*" (T. B. Sabbath 23 a). The second benediction, *Blessed art thou...who wroughtest miracles* (שְׁעֵשָׂה נִסִּים), is also alluded to in the Talmud and, together with the passage beginning *We kindle these lights because of the miracles* (הַנִּירוֹת הַלֵּל), the whole service as given in our P.B. is displayed in Sopherim (xx. 6).

The antiquity of the custom to recite Psalm xxx. after kindling the Hanuccah lights is attested by the fact that the Psalm is the text of the second discourse in the Pesikta Rabbathi (cf. Sopherim xviii. 2). The heading of the Psalm: "A Psalm, a Song at the Dedication of the House," is appropriate to the occasion, and so are the concluding verses: "Thou hast turned for me my mourning into dancing, thou hast loosed my sackcloth and girded me with gladness: to the end that my glory [i.e. my soul] may sing praises unto thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

The hymn *O Fortress, Rock of my salvation* (מָעוֹז צוֹר), P.B. p. 275, is appointed in the rubric for chanting *in the home*. It is now often sung also in the synagogue. The

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author's name—shown in the initial acrostic—is Mordecai; according to Zunz (*Literaturgeschichte*, p. 580) the author may belong to the thirteenth century. The present well-known melody is said to be an adaptation from an old German folk-song (F. L. Cohen, *Jewish Encyclopedia*, viii. 316).

A lesson from the Pentateuch is read every day of Hanuccah, from Numbers vii. (Mishnah Megillah iv. 5).

Service for Purim.

Page 276. The three benedictions recited *before* reading the Scroll (מגילה) of Esther on Purim (Adar 14th) are alluded to in the Talmud (Megillah 21 b). The benediction *after* the reading: *Blessed art thou...who dost plead our cause* (הַרְבֵּ אֶת רִיבֵנוּ) is given in full with slight verbal variations on the same Talmudic page.

A piyyut which follows, opening: *Who broughtest the counsel of the heathen to nought* (אֲשָׁר הִנִּיחַ) is included in Vitry (p. 214). It is an old composition, of the age of the Gaonim, being cited as known to Rashi (in the Tanya R. § 40. It is also referred to in Hag. Maim. Hilchoth Megillah i. 6). The invocation ending: *And may Harbonah also be mentioned for good* (P.B. p. 277) is indicated as old by the reminiscences of such phrases in the Jerusalem Talmud (Megillah iii. 7; cf. Sopherim xiv. 6).

A lesson from the Pentateuch is read, Exodus xvii. 8-16, Mishnah Megillah iv. 5. It became customary to repeat the last verse to bring the total up to ten verses. Ten verses formed the minimum of a Pentateuchal reading (T. B. Megillah 21 b).

Grace before Meals.

Page 278. Washing the hands before prayer as well as before meals, in each case accompanied by a benediction, is at once an elementary act of cleanliness as well as a rite of consecration. "Cleanliness is next

to Godliness," says the proverb, the origin of which is veiled in obscurity. But the maxim is a summary of a whole range of Rabbinic ideas (such as are found in the Mishnah Soṭa ix. 15).

The terms of the benediction *Blessed art thou...who... hast given us command concerning the washing of the hands* (עַל נְטִילַת יָדַיִם) are Talmudic (Ber. 60 b). The verb used (נָטַל) means to *raise*, and was perhaps used because the hands were raised in the act of pouring water over them (Soṭa 4 b). Some (on the basis of such passages as Hullin 107 a) explain the verb from the similar Greek form *antlion*, a bucket, from which the water would be poured. It may, however, be derived ultimately, as K. Kohler suggests, from the Aramaic version of Ps. cxxxiv. 2. This phrase—"Lift up your hands to the sanctuary and bless the Lord"—may well have been used as an invocation to prayer during the ablution (the Targum renders the verse טִילוּ יְדֵיכֶם קִירֵשָׁא). On the whole subject of hand-washing as a religious rite see A. Büchler, *Der galiläische Am-haareṣ*, pp. 96 seq.

Similarly, there is a Psalmic source for the benediction over bread: *Blessed art thou...who bringest forth bread from the earth* (הַפּוֹצֵיאַ). The benediction is cited in the Mishnah (Ber. vi. 1) and it goes back to Psalm civ. 14: "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth" (לְהוֹצִיאַ לָהֶם מִן הָאָרֶץ).

Grace after Meals.

The Patriarch Abraham was a type of generous hospitality. The Talmud (Soṭa 10 a) has the following passage: "*And Abraham planted a tamarisk in Beersheba* (Genesis xxi. 33). Resh Lakish said, We understand that Abraham made a garden and planted therein all manner of precious things (for the entertainment of wayfarers)... *And he called there on the name of the Lord.* Read not *he*

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called (vayikra) but *he caused to call* (vayakri). Abraham our father had the name of God proclaimed at the mouth of all passers-by. How? After they had eaten and drunk, they rose to thank him. Abraham asked of them: Was the food that ye have eaten mine? Ye have partaken of the bounty of the God of the Universe. Now praise, glorify, and bless Him who spake and the world was."

In the same spirit was understood the text (Deut. viii. 10): "When thou hast eaten and art full, then thou shalt bless the Lord thy God"; the verse continuing "for the good land which he hath given thee." Moreover, as "the earth is the Lord's and the fulness thereof" (Psalm xxiv. 1), the Rabbi forcibly commenting on this last-cited text declared (Ber. 35 a-b) "Whoever enjoys any worldly pleasure without benediction commits a theft against God." (Comp. also the comment on Psalm cxvi. 16 in T. B. Berachoth 34 b.) The antiquity of thanksgiving after meals is attested by several ancient writers (e.g. Josephus, *War*, II. viii. 5).

The custom of one of the company taking the lead in calling upon the rest to offer thanks is, according to the Palestinian Talmud (Ber. vii. 2), as old as Simon ben Shetaḥ, who belongs to the reigns of Jannæus and Salome (104-69 B.C.E.). The introductory formulæ in our P.B. are essentially the same as those given in the Mishnah (Ber. vii. 3) and in further detail in the Talmud (Ber. 45, 49 b-50 a). The final words of the opening invocation: *Blessed be he and blessed be his name*, are a later interpolation, but were already known to thirteenth century authorities (Rokeaḥ, § 283, Ṭur, I. xcii.). On the other hand, the recitation of Psalm cxxvi. on Sabbaths and Festivals as a memorial of Zion even during the enjoyment of earthly delights, was a still later rite. It was adopted on the basis of a passage in the Zohar (section Terumah) and first appeared in print in 1603 (Berliner, *Randbemerkungen*, p. 27). The custom has attained well-deserved vogue. On the Zemiroth or table hymns see Appendix below.

The main body of the grace after meals consists of

four parts, all of which are mentioned in the Talmud (Ber. 48 b). The various rites (ancient and modern) differ considerably in the precise wording of the paragraphs, but the general sense is identical.

(i) **Page 280.** *Thanksgiving for food* (הַזֶּן). *Thou givest food to all flesh* is from Ps. cxxxvi. 25; compare also Ps. cxlv. 15-16.

(ii) **Pages 280-1.** *Thanksgiving for the land of Israel* (נוֹדָה). This blessing for the *land* is already suggested in the text, Deut. viii. 10, cited at the end of the benediction. The contents of the paragraph follow the prescription of the Talmud (Ber. 48 b). The phrases *a desirable, good, and ample land* are founded on Jeremiah iii. 12 and Exod. iii. 8.

(iii) **Page 281.** *Prayer for the Temple* (רָחֵם). Here, again, the Talmudic prescriptions are followed (Ber. 49). The addition of passages, in this benediction, on Sabbaths (רַצָּה) and festivals (יַעֲלֶה וְיִבָּא) is often referred to in the Talmud (Pes. 105, see Baer, p. 537). The extra passage for mourners (נֶחֱם) is found in Amram and Vitry (p. 52).

(iv) **Page 283.** *General Praise and Petition* (הַפְּטוֹב וְהַמִּטִּיב). This benediction, according to the Talmud (Taanith 31, Ber. 48 b, T. J. Taanith iv. 5), was added in the reign of Hadrian. After the fall of Bethar and the defeat of Bar-Cochba's gallant attempt to throw off the Roman yoke, Hadrian, it is said, forbade the interment of the slain, who were left lying in the open field. When this prohibition was removed, a benediction was newly introduced at Jabneh into the grace after meals, as a thanksgiving for the escape from so signal a calamity. This happened in the year 135 of the current era.

Page 283. The many lines beginning "The All Merciful" (הַרְחֵם) are of still later introduction. The sentences vary much in number; Maimonides gives 3, the French Mahzor (Camb. ms. Add. 667, p. 41 a) gives 6, our P.B. has 9 (with an additional sentence for Sabbaths and Festivals), Vitry has 12, the late Sephardic rite 18, the Roman 22. Abudarham does not specify any

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sentences at all, but regards them as private and personal petitions to be added at the need or fancy of each individual (cf. Tur 1. clxxx. 9).

Page 284. The prayer by guest for host is mentioned in the Talmud (Ber. 46), but the addition for Sabbaths and festivals at this point in the grace is late, first appearing in editions of the eighteenth century (Berliner, *Randbemerkungen*, p. 68).

As our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing: the Hebrew *with all, from all, all* (בְּכֹל, מִכֹּל, כָּל) is a Talmudic collocation of words (Baba Bathra 17 a). It was suggested by three texts in Genesis (xxiv. 1, xxvii. 33 and xxxiii. 11).

The idea that Angelic hosts on high (בְּמַרְוֵם) advocate the cause of Israel is found in the Talmud (Hullin 92). After a reminiscence of Psalm xxiv. 5, the passage goes on to quote Proverbs iii. 4: "so shalt thou find grace and good understanding in the sight of God and man."

Page 285. There are two identical verses in Ps. xviii. 51 and 2 Sam. xxii. 51; one however begins *magdil* (מַגְדִּיל) and the other *migdol* (מִגְדֹּל). In order to use *both* verses, one was assigned for weekdays, the other for Sabbaths (Abudarham).

The passage *O fear the Lord* (יִרְאוּ) was said silently at least as early as the Vitry, which however only has the first two sentences, Ps. xxxiv. 10, 11 (p. 53. Cf. Camb. ms. Add. 667, 41 a). The silent utterance was due to regard for the feelings of poor guests, who in olden times were always invited to the table. Such verses as "they that seek the Lord shall not want any good" (Ps. xxxiv. 11) and "I have not seen the righteous forsaken" (Ps. xxxvii. 25) account for this sensitive etiquette. The other quotations are: Ps. cxviii. 1, cxlv. 16, and xxix. 10.

Shorter form of Grace.

Page 286. The shorter form of Grace after meals is a reversion to the older type. The ordinary form of

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Grace in Maimonides, for instance, is far shorter than the long versions now in use; it contains only 194 words. But with regard to deliberate shortenings of the longer forms, the Talmud mentions one for recitation by working men (Ber. 16 a, Tosephta v. 25). In the Prayer Book of Amram (55 a) there is a short form of Grace for the use of mourners. A shortened form for general use is given in the *Col-bo* (compare also Aaron of Lunel's *Orhoth Hayyim*, i. 36 d), but it found little acceptance. Its rhymes jingle, and it is not a good summarisation of the longer Grace. But there appeared in Venice in 1603 a little book (entitled *ברכת המזון*) which provided a far better version. So good was it that it found favour from the first with many Italian scholars, and it was also approved by R. Joel Sirkes in 1631 (Bayit Ḥadash to Tur i. § 192), by Judah Ashcenazi in 1753 (*Be'ér hēfēb* on O. Hayyim 192), and by S. Baer (in his Prayer Book, p. 562). Its author was R. Naphtali (son of David Zechariah Mendel), editor of the Venice book referred to above. In the form given by R. Naphtali, the lines are rhymed. This feature is partially removed in the modified version printed by Baer. The form in our P.B. departs still further in details, but substantially it is the same as R. Naphtali's. The latter prefixed the remark that his short Grace was intended for children, and for adults when closely occupied with their daily work. It is a very clever summary of the longer Grace, and was composed in terms designed by the author to meet all the specific prescriptions of the Talmud.

Blessings on Various Occasions.

"To God belongs the earth and its fulness, according to Ps. xxiv. 1, but when consecrated by a benediction it becomes man's privilege to enjoy it" says R. Levi (Ber. 36 a). Most of the benedictions now in general use (a large collection of which is given in our P.B. on pages 287 seq.) are ancient. Each opens with the formula: *Blessed art thou, O Lord our God, King of the Universe;*

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no formula which omitted to call on the name of God and proclaim his Kingship was considered an adequate blessing (Ber. 40 b). The formula is not a Biblical verse, yet it is made up of Biblical phrases: *Blessed art thou, O Lord* (Ps. cxix. 12), *O Lord our God* (Deut. vi. 4), *King of the Universe* (Jer. x. 10). The additional phrases added when a religious duty is being performed are similarly derived: *who has sanctified us with his commandments* (Deut. xxviii. 9, xxvi. 19) *and commanded us* (Deut. xxxiii. 4).

The Rabbinic sources of the benedictions in our P.B. are as follows:

Pages 287-9. *Wine*, Mishnah Ber. vi. 1 and T. B. Ber. 44; *Food* (other than bread), Ber. 36 b; *after certain fruits*, Ber. 40 a (the benediction ברוך אתה יהוה אלהינו is a summarised version of the long Grace after meals).

Page 290. On eating various *fruits*, Mishnah Ber. vi.; on partaking of certain *aliments* comes (substantially) from T. B. 37 and 44, and T. J. Ber. vi. 1; for *fragrant woods*, Ber. 43 a; *odorous plants*, 43 b; *odorous fruits*, *ibid.*; *fragrant spices*, 43 a.

Page 291. For *fragrant oils*, Ber. 43 a; on witnessing *lightning*, Mishnah Ber. ix. 2; *thunder*, *ibid.*; at sight of the *sea*, *ibid.*; on seeing *beautiful trees or animals*, Ber. 58 b; the *rainbow*, Ber. 59; on seeing *trees blossoming*, Ber. 43 b; on seeing a *sage* learned in the Torah, Ber. 58; on seeing a *scholar* distinguished for other than sacred knowledge, *ibid.*

Page 292. On seeing a *King*, Ber. 58; on seeing *giants or dwarfs*, Ber. 58 b; on fixing a mezuzah, T. J. Ber. ix. 3; on certain enjoyments for the *first time* in the season, Mishnah Ber. ix. 3; on hearing *good tidings*, Mishnah Ber. ix. 2; on hearing *evil tidings*, *ibid.*; on the appearance of the *New Moon*, Sanhedrin 42, Sopherim xx. and the oldest rites.

Prayers before retiring to rest at night.

Pages 293-7. Besides the recitation of the Shema at the public evening prayer it was held incumbent to repeat the Shema (at least the first paragraph of it) before retiring to bed (T. B. Berachoth 4 b). This duty responds to a deep psychological truth. The text on which the Talmud founds the duty is Psalm iv. 4 "Stand in awe and sin not: commune with your heart upon your bed, and be still." To fill one's mind with high and noble thoughts is a wise preparation for the hours of silent night. The presence of the pure excludes the impure, and the meditation over the good drives out the suggestions of evil. *Let not my thoughts trouble me, nor evil dreams, nor evil fancies*—so runs the phrase in the night prayer (P.B. p. 293), and man takes the best means to ensure a *rest perfect before God* by ending the day with thoughts of God. It is not so much the extent of the prayer as the fact of praying that would produce this salutary effect. Hence Abaye held (Ber. 5 a) that for a man whose occupation was the Torah one simple supplicatory text would suffice, such as Ps. xxxi. 5 "Into thine hand I commend my spirit, thou hast redeemed me, O Lord, thou God of truth." These words, it will be remembered, are cited in the last couplet of *Adon Olam*, a night hymn perhaps suggested by the Talmudic passage just referred to. That the Torah safeguards Israel from evil is derived by the Talmud also from Exodus xv. 26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the sickness upon thee which I have put upon the Egyptians, for I am the Lord that healeth thee." The Law is a prophylactic, and the night was the time when this divine protection seemed most necessary.

All the texts referred to in the previous Talmudic passages are included in the night prayers. The extent of these prayers varies: Amram (i. p. 19 a, cf. Siddur Rashi § 429) has much the same as our P.B., except that

the latter shows some Kabbalistic influence. In another Talmudic passage (Ber. 60 b) the *first* paragraph of the Shema is specifically enjoined, and also the paragraph beginning *Blessed art thou...who makest the bands of sleep to fall upon mine eyes* (הַפִּיל). This phrase may be a metaphorical picture of sleep being let down with loosened cords as the eyelids fall over the sleeper's eyes. Or the idea may be that the bands of sleep fall on the whole body, which lies fettered in slumber; most noticeably the bands fall on the eyes, and these are referred to as part for the whole. The ninety-first and third Psalms are appropriate additions, on account of the verses: "Thou shalt not be afraid of the terror by night" (Ps. xci. 5) and "I laid me down and slept, I have awaked, for the Lord sustaineth me" (Ps. iii. 6). (In the case of the third Psalm it will be observed that the *heading*, with its reference to the history of David, is omitted as inappropriate.) *The terror by night* may be the sudden assault of enemies by night, or the personified dangers which, in an older stratum of Jewish thought (Shebuoth 15 b), were regarded as demoniac powers besetting human life. But the Psalms chosen do not need the intrusion of such ideas to fit them for the occasion. Obviously there is propriety in the feeling that man realises God's watchfulness and protection by night even more than by day. The care which a wakeful man can take of himself is impossible during his sleep, when the approach of danger cannot be detected by his senses.

Page 295. The rest of the passages included in the night prayer were added in the mediæval period, being known in substance to the Gaonim and the early codifiers.

Cause us to lie down in peace (הַשְׁפִּיכֵנוּ) is taken from the evening service (P.B. p. 99), but without the concluding benediction. Similarly the passage *Blessed be the Lord by Day* comes from the same source (P.B. p. 100), and here, too, the closing benediction is omitted.

Page 296. The section beginning *The angel who hath redeemed me* (הַמַּלְאָךְ הַנִּצְּלָה) is made up of Genesis xlviii.

16; Exod. xv. 26; Zech. iii. 2; Song of Songs iii. 7, 8, Numbers vi. 14; Ps. cxxi. 4; Genesis xlix. 18. The threefold repetition of this last verse is Kabbalistic and optional, and so is the angelic invocation which follows.

Page 297. On the angels Michael, Gabriel, Uriel and Raphael see note on Angelology in an earlier part of this volume. This particular passage is found in the *Col-bo* and is paralleled in the Midrash, Numbers Rabba ii. and Pirke de R. Eleazar iv. Though Amram does not include any such invocation in his version of the night prayer, he cites a similar angelological formula to be said by one going abroad by night (54 a). Ps. cxxviii. is added very appropriately: its praise of work (compare the addition of the last verse of Ps. xc. before Ps. xci. on P.B. p. 294), its lyric joy in domestic happiness, its touching reference to Zion, culminate in the ideal note of contentment and confidence in its concluding phrase *Peace be upon Israel*.

Marriage Service.

Page 298. Originally the ceremonies of betrothal (*אירוסין*) and marriage (*נישואין*) were distinct; the former being a ceremony performed in the home of the bride, the latter, the actual marriage, celebrated in the home of the groom. The custom of our P.B. to celebrate both ceremonies together in one place was already known to Rashi (Vitry, p. 587).

The benedictions themselves are ancient, being cited (with a few verbal differences) in the Talmud (Kethuboth 7-8). The *canopy* (*חופה*) is now a symbolic reminiscence of the marriage chamber. The word rendered *sacred covenant of wedlock* (*קדושין*) literally means *sanctification*. The formula in connection with the wedding ring is only partly Talmudic (Kiddushin 5), for the wedding ring was not used in Talmudic times. (Cf. also Shulhan Aruch, Eben Ha-ezer, xxvii. 1.) There is still no mention of the ring in the Yemenite service, which so

often reflects the usages of the Gaon Saadiah. On the other hand, the ring is named in the formula in the *Manhig*, *Abudarham* and *Col-bo*. The ring, says the rubric of our P.B., is placed on the forefinger of the right hand of the bride—this was the “index” and most prominent finger. In modern times the bride removes the ring after the ceremony and places it on the usual wedding finger of the left hand. The use of the ring in marriages was well established in Gaonic times (Harkavy, *Responsa of Gaonim*, § 65 ; cf. I. Abrahams, *Jewish Life in the Middle Ages*, p. 183).

The reading of the *Kethubah* or wedding contract is prescribed in later authorities (e.g. R. Meshullam, cited in *Tosaphoth to Pesahim* 102 b). The Yemenite (modern) custom is to read it *before* the betrothal ceremony.

Page 299. The Seven Benedictions, as already indicated, are already quoted in the Talmud (*Kethuboth* 8). First comes the benediction over the *Wine*, in accordance with the usual ceremonial custom, especially on occasions of joy. Then follows the benediction of God *who has created all things to his glory*. After this praise of the Creator of all, we have the eulogy of him *who formed man*. Next the benedictions pass to the creation of her who was prepared *out of his very self, a perpetual fabric*—with reference to the creation of Eve, the mother of all living. These three benedictions indeed are all based on the opening sections of Genesis. (Some difficulty in the third benediction might be removed by transferring the conjunction ו from *וְהַתְּקִין* to *בְּצֵלֶם* reading *וּבְצֵלֶם דְּמוּת תְּבַנִּיתוּ*. In that case the phrase *תְּבַנִּיתוּ*—difficult to apply to God even metaphorically—would refer to Adam. This suggestion is made by Dr Berliner in his *Randbemerkungen*, ii. 20, basing it on a citation from Saadiah in the סמ"ג ed. 1488.) And just as the bridal couple joy in one another, so will be the joy of Jerusalem in time to come, as it is written in Isaiah lxii. 5 : “As the bridegroom rejoices over the bride, so shall thy God rejoice over thee (Jerusalem).” Moreover, in a poignant text

(Ps. cxxxviii. 6) the memory of Jerusalem is raised to a position surpassing all human joy. Hence the fifth benediction. Again this leads to thoughts of Paradisiacal bliss, and so the sixth benediction prays for a happiness comparable to that of the first couple in Eden. All these thoughts, the divine ordering of the joys of man and wife, and the memory of Jerusalem, are combined in that wonderful benediction which comes seventh in the series, culminating in a reminiscence of the lyric outburst of Jeremiah (xxxiii. 10-11) "Yet again there shall be heard... in the city of Judah and in the streets of Jerusalem...the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride."

According to the custom mentioned in the rubric (page 299) *a glass is broken by the bridegroom*. The most acceptable theory is that the custom arose from a twofold thought, on the one hand from a desire to keep even men's joys tempered by more serious thoughts, and on the other hand from the never-forgotten memory of the mourning for Zion. The latter thought predominates also in the wedding hymns often sung at Jewish weddings, the former thought in the incident in Berachoth 30 b: "When the son of Rabina was married, the father saw that the Rabbis present at the marriage feast were in an uproarious mood, so he took a costly vase of white crystal worth 400 zuzim and broke it before them to curb their spirits." On which the Tosaphoth (top of 31 a) simply remarks: "Hence we break a glass at weddings." (On the subject of wedding customs see I. Abrahams, op. cit. chs. ix. and x.)

The three texts with which the choral part of the marriage service opens (P.B. p. 298) are taken from the Psalms: cxviii. 26; xc̄v. 6; and c. 2. The short invocation

He who is mighty above all things (מִי אֲדִיר עַל הַכֹּל) is part of a poetical composition of unknown authorship and date. On the other hand, the four-lined poem prefixed to the Grace after a wedding feast: *Banish...grief* (P.B. p. 300, בָּנִי הַסֵּר) was written by Dunash, as the acrostic initials show. Dunash ben Labrat̄ was a poet and

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grammarian of the tenth century. The benediction which follows: *Blessed be our God in whose abode is joy*, is taken from the Talmud (Kethuboth 8 a). It is possible as Ibn Yarḥi (quoted by Baer, p. 563) suggests, that the choice of the word *abode* (יְבוּדָה) was due to the mystic belief that in the heavenly region so named, the fifth of the seven firmaments, the angelic hosts pour forth by night their lyric ecstasies (Ḥagigah 12 b). The phrase, *in whose abode is joy*, is certainly very striking. May God, the Psalmist prays (Ps. civ. 31), ever *rejoice* in his works, just as he rejoiced when he declared all things to be very good (Gen. i. 31, Proverbs viii. 22-31). The thought goes deeper, however. In the passage just cited from Proverbs, Personified Wisdom describes her primeval life with God, and the picture closes with her characterisation of that life as a continuous joy in the presence of God. "I *was* Joy" cries Wisdom. Joy is thus the personified equivalent to a contemplation of perfection, and God himself *rejoices* in the sense of his own creative perfection, which is itself the source of man's similar though less perfect, less inherent, happiness (cf. Albo's *Ikkarim*, ii. 15). Man's participation in this joy will attain to its consummation when his soul finds ultimate dwelling with God. *In Thy presence is fulness of joy* says the Psalmist (xvi. end).

Consecration of a house.

Page 300. The Altar (Numbers vii.), the Temple (1 Kings viii.) and the Gates of the City (Neh. iii. 1) were "dedicated." It is possible that private houses when newly built were also "dedicated" (Deut. xx. 5) in Bible times. Public proclamation was made to the army that those who had entered into domestic engagements should return home. Among those thus freed from military service was "the man who hath built a new house, and hath not *dedicated* it." The meaning, however, may simply be: "hath not entered into occupation of it"; at all events there are no Hebrew survivals of

such foundation sacrifices as have been revealed under the Canaanite houses excavated at Gezer. Nor does the Talmud record any form of service for the dedication of a house. The Mishnah (Ber. ix. 3) merely enjoins that one who has built a new house shall recite the formula (שהחיו, see P.B. p. 231) prescribed for use on the enjoyment of a new possession or pleasure for the first time. The fixing of the mezuzah on the doorposts, to the accompaniment of the fitting benediction, was the nearest approach to a dedication. But such arrangements as that given in our P.B., with the Psalms and prayers, are obviously appropriate. The prayer on page 303 is not ancient; it is one of those specially compiled for use in England. Dr Hirschel composed such a prayer; that in our P.B. was drawn up by Dr Adler.

Ps. xv. sets forth the demands made of one who would sojourn with God, *abide in his tent, dwell in his holy mountain*—metaphors suggested by the Temple and the Hill on which it stood. The demands are moral; the claimant for the divine fellowship must show his worthiness by outward acts (*he that worketh righteousness*) and inward disposition (*he speaketh truth in his heart*). So, negatively, he neither slanders nor doeth evil, and refrains from adding to his neighbour's troubles by reproaching him in his hour of trial. Yet he has the firmness to discriminate in the proper season. The *reprobate*, be his wealth and station never so great, *is despised* by him; while *he honoureth them that fear the Lord*, though the multitude may esteem them lightly because of their low estate. Though *he sweareth*—i.e. enters into obligations—which turn out to be *to his own hurt*, yet *he changeth not*. The Psalmist then particularises concerning two of the worst lapses of honourable and just dealing—bribery and usury. The Pentateuch severely condemns the judge who accepts a bribe (Exod. xxiii. 7, 8; Deut. xxvii. 25)—the offence is perhaps more flagrantly an Oriental than a Western vice, but is known the whole world over. Usury (condemned by the Psalmist more generally than in the Law) carries with it the idea of oppression, and though

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the word so translated (נָשָׂא) may also mean the taking of interest, nevertheless, the Psalmist's stern condemnation points to the abuse of the power of capital. Possessed of the qualifications enumerated in this beautiful Psalm (with which the opening stanzas of Ps. xxiv. may be compared), a man will not only be admitted to fellowship with God, but *he will never be moved*—his place in the divine tent is permanently assured.

Page 301. Psalm ci., on the other hand, expresses the desire of a king or ruler to so prepare a house that God may come to dwell in it. *O when wilt thou come unto me?* (Several Jewish commentators prefer the rendering *O when will it*—the way of integrity—*come unto me?*) The Psalmist promises to banish base things from his eyes, to associate only with him that *walketh in the way of integrity*. He will not admit into his house him *that worketh deceit*. The end of the Psalm, *Morning by morning will I destroy all the wicked of the land*, points to a warrior king who has enemies without as well as within, and this accounts for the martial tone of some of the phrases.

Following a favourite method of acrostic compilation, our P.B. then selects also those four sections of the long alphabetical Psalm (cxix.) whose initials form the word *Blessing* (בִּרְכָּה). The whole Psalm is so noble an expression of devotion to the divine word, that any selections from it cannot fail to be beautiful and impressive. Such devotion, interpreted, moreover, in the terms of the previous Psalms, will, it is implied, bring *blessing* material and spiritual on the home newly consecrated.

The Milah Service.

Page 304. The child, about to be initiated into the Covenant of Abraham, is received with the greeting: *Blessed be he that cometh* (a custom already mentioned by Ibn Yarhi, the Tanya, and Abudarham). The latter notes that the three letters of the Hebrew word for *he that cometh* (הַבָּיִת) amount numerically to *eight*, the child being

usually eight days old when circumcised. Some interpret the word as an invitation to Elijah.

This is the throne of Elijah. Elijah was the "angel of the Covenant" (Malachi iii. 1), and in particular was the guardian of the child at the Covenant of circumcision (see Pirke R. Eliezer, end of ch. xxix. with reference to 1 Kings xix. 10). "Elijah's chair" has often been an artistic structure, for some pictures see *Jewish Encyclopedia* v. 128-9. The Scriptural texts in the passage are: Gen. xlix. 18; Ps. cxix. 166; *ibid.* verse 162 (referred to the *milah* rite in T. B. Sabbath 130); Ps. cxix. 165; *ibid.* verse 65 (prescribed for the occasion by the Zohar).

In the rubric the *Sandek* is rendered *godfather*; it is probably a Greek word = *σύντεκνος*, which may mean: *Companion to the child* (others identify it with *σύνδικος* = representative, advocate). The function of the *sandek* is simply to hold the child on his knees during the rite, and as such the office is ancient (see references in *J. E.* vi. 16-17). The benedictions on pages 304-5 are referred to in the Tosephta Berachoth vi. (vii.) 12, 13, and in a baraita in T. B. Sabbath 137 b (the commentaries on the last passage and on Menahoth 53 explain some phrases of the benedictions, on which see Baer, p. 582). The rest of the order of service is found substantially in the old rites. The texts cited (P.B. p. 305) include Prov. xxiii. 25; Ezekiel xvi. 6; Psalm cv. 8, 9, 10; Genesis xxi. 4; Psalm cxviii. 1. The poetical introduction to the Grace after the meal following the ceremony (P.B. p. 306) is by an anonymous French author of the period 1160-1240 (Zunz, *Zur Geschichte*, p. 682). The extra passages inserted towards the end of the Grace (P.B. p. 307), consisting of six paragraphs, each beginning *May the All-merciful* (יְיָ הַרְחֵם), are by Abraham b. Isaac Hacohen, who wrote about the period of the first Crusade (Zunz, *op. cit.*, p. 153).

Redemption of the first-born.

Pages 308-9. In accordance with the texts quoted in the father's declaration on page 308, the first-born son (of the mother) was to be sanctified to the Lord (Exodus xiii. 2), but the child was to be *redeemed* on payment of five shekels to the priest (Numbers xviii. 16). The ceremonies in our P.B. are described by Abudarham (towards the end of his commentary on the liturgy) and are Gaonic in age.

The Cohen's question: *Which wouldst thou rather?* is in Aramaic in our P.B.; in some rites it is in Hebrew (it is so in Abudarham); "it may be said in any language" (Baer, p. 584). The sum given to the Cohen varies in different countries: in England it is (as the rubric states) usually fifteen shillings, calculating the shekel at three shillings.

Page 309. The two benedictions recited by the father are cited in the Talmud (Pesahim 121 b, last lines of tractate). The phrase *redemption of the son* (פְּדוּת בְּנוֹת) is Mishnaic (Bechoroth ii. 1, cf. *ibid.* ch. viii.). The benediction pronounced by the Cohen quotes Gen. xlviii. 20; Numb. vi. 24; Ps. cxxi. 5; Prov. iii. 2; Ps. cxxi. 6.

Prayer for Travellers.

Page 310. The prayer to be said when going on a journey is taken (with some verbal variations) from the Talmud (Berachoth 29b). Several of the additional phrases are found in Derech Eres Rabbah (xi. end). The form in our P.B. has been affected somewhat by the *Shaare Zion* of Nathan Hannover (first published in 1662). But the older authorities (such as Ibn Yarfhi) have similar forms.

The texts cited are: Gen. xxxii. 2; Exod. xxiii. 20; Numb. vi. 24; Ps. xxxii. 7; Is. xxvi. 4; Ps. xxix. 10; Pss. xlvi. 8, lxxxiv. 13, xx. 10.

Service at Hospital Collections.

Pages 311-12. This form was especially composed for use in England by Dr Adler. It opens with citations from Ps. xli. 1-3 and Is. lviii. 7, 8. The invocation of blessing (מִי שְׁבַרְךָ) on the donors follows and Ps. cxii. concludes the service.

Page 312. Ps. cxii. is an alphabetical acrostic. The man that fears God catches a reflection of God's character: *he is gracious and full of compassion*, epithets elsewhere (Ps. cxlv. 8) applied to God himself. In a later verse this compassion is particularised in one of its aspects: *He hath dispersed, he hath given to the needy*. It is in his tenderness for the suffering, in his aid to those who are in want, that man showeth himself likest God. (The word *hallelujah* at the end is the first word of the following Psalm cxiii., but it was held a laudable practice to begin and end Psalms with the word *hallelujah* whenever possible. T. B. Pesahim, 117.)

Thanksgiving after child-birth.

Page 312. In Temple times, the mother offered a sacrifice after the birth of her child (Leviticus xii. 6-8). Hannah (1 Sam. i. 24) took Samuel to the Temple after he was weaned, and the Law prescribed offerings by the mother (Levit. xii. 6). We first find clear references to the visit of the mother to the *synagogue* in the second half of the fifteenth century (Löw, *Lebensalter*, p. 80), and the custom spread from Germany to other lands. On that occasion, the name is sometimes given in the case of girls (op. cit. 104, 105). Girls are, however, more usually *named* on the Sabbath after the child's birth, when the father is "called up" to the Law. Boys are named at the Milah ceremony.

The prayer in our P.B. consists of the following texts from the book of Psalms: v. 8 (which is prescribed in Amram i. p. 53, for recitation on entering the synagogue

at any time); cxvi. 1-9, 12, 17-19. Thereupon follows the benediction (הַגְּדִלָּה), on which see notes above on P.B. p. 148. (That women also uttered this benediction before a congregation or *minyan* is attested in A. Dantzig's *Hayye Adam* i. lxv. 6.) After a prayer by the mother (P.B. p. 313), the Minister pronounces the benediction (Numbers vi. 24-26) over the child, if it is brought into the synagogue.

Prayer for the Sick.

To visit the sick, whether the sufferer were Jew or Gentile (Giṭṭin 61a), was a duty incumbent on all Jews (Soṭa 14a, cf. note on the passage from Mishnah Peah above, P.B. p. 5). Among the tokens of sympathy to be shown was the offering of prayer on the patient's behalf (Nedarim 39b). A short prayer of this kind is introduced in the Amidah (P.B. p. 47 foot); this (based on the Talmud Sabbath 12) was originally private, but was transferred to the Synagogue in France towards the close of the fourteenth century (Joseph Ḥabiba in Nimmuke Yoseph).

Page 314. Here, however, the prayer is by, not for, the sufferer, who recites appropriate Psalms and prayers, including a short confession of sin. Psalm xxiii. (*The Lord is my shepherd*) stands first among the Psalms which come to one's lips in a time of sickness. The "Shepherd" is a constant figure for God in his attribute of loving watchfulness over every individual in his flock. But the sentence which above all fits the Psalm for the purpose before us is that immortal line: *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.* The metaphors throughout the Psalm are pastoral: here reference is made to the narrow mountain glen in which lurks a wild beast, while the shepherd's crook, poetically described by two names, is the club with which he protects his flock and the staff on which he leans.

Psalm ciii. is another beautiful Psalm; almost every one of its phrases has been utilised in other parts of the liturgy. Perhaps for the man lying on a bed of sickness the phrases: *God healeth all thy diseases* and *thy youth is renewed like the eagle's* are the fullest of immediate comfort. In the last phrase some have found an allusion to the popular fable that "the eagle periodically renewed its strength by soaring sunwards and then plunging into the sea." But the reference simply is to the strength and longevity of the eagle, which seems to be gifted with perpetual youth.

Page 315. Psalm cxxxix. again presents us with some of the most magnificent passages in Hebrew literature, notably the passage beginning: *Whither can I go from thy spirit, or whither can I flee from thy presence?* Perhaps the phrase which suggested the use of the Psalm in case of sickness is the verse: *Thou hast beset me behind and before, and laid thine hand upon me*, with the final aspiration *lead me in the way everlasting*.

Confession on a death-bed.

Page 317. "When a man is sick and near to death, they say unto him: Make Confession" (Sabbath 32 a). The moral efficacy of confession is affirmed in the Scriptures: "He who confesses and forsakes his sins will obtain mercy" (Proverbs xxviii. 13). Achan, before his death, was called upon to confess his sin (Joshua vii. 19), and though *he* had committed a proven offence, yet as "there is not a righteous man upon earth that doeth good and sinneth not" (Eccles. vii. 20), everyone was admonished on his death-bed to consider himself in especial need of following Achan's example. The Talmud does not prescribe a form of death-bed confession, but Nahmanides (in his *Torath Ha-adam*) records a form which he tells us had been long in vogue. The form so recorded substantially agrees with that in our P.B. (cf. also *Yoreh Deah*, ch. 338, § 2). The petition: *May my death be an atonement for all the sins...of which*

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I have been guilty toward thee is Mishnaic (Sanhedrin vi. 2, cf. Berachoth 60 a). So, too, the Siphre (33 a) holds: "All who die expiate their offences by death" (cf. on this idea S. Singer, *Lectures and Addresses*, pp. 65-6).

The dying man passes away with expressions testifying to his belief in the divine Kingship, and with the proclamation of the Unity on his lips. So Akiba died a martyr's death about the year 132; his soul departed as he pronounced the word *One* (Berachoth 61 b).

The Burial Service.

Page 318. The essential idea of the Jewish burial service is the declaration of the justice of the Judgment (לְדִין וְיָדִין, whence the title for burial service). This idea is derived from such texts as: "The Rock, his work is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he" (Deut. xxxii. 4) and "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord" (Job i. 21). The form in our P.B. (p. 318) is in common use, dating from the Gaonic period (Zunz, *Literaturgeschichte*, p. 21). Some portions of it are already cited in the Talmud (Aboda Zara 18 a, cf. Siphre on Deut. xxxii., and Numbers Rabbah, ch. viii.). The rhymed verses are, however, later.

Page 319. Psalm xvi. is described in the heading as *Michtam*, a title applied to five other Psalms (lvi.-lx.). *Michtam* may be derived from the word *cethem* (כֶּתֶם) = *gold*; hence *Michtam* would be a golden ornament. (Cf. Longfellow's phrase "ornament of rhyme.") The Psalms so characterised are indeed artistic in form and precious in contents. Psalm xvi. is a poem of joyous faith; it expresses "a happy serenity of peace, a glad and restful confidence" in the bliss of communion and fellowship with God. The words: *I say unto the Lord... I have no good beyond thee* may express the Psalmist's entire dependence on God, the source of all his good; he can have no prosperity but by the divine favour. But the phrase, especially in the translation adopted

in our P.B., seems to convey a more complex idea. "Not merely is God the source of all his weal, but everything which he recognises as a true good, God actually contains within himself" (Robertson Smith). [The first Hebrew word (אֲנִי), the *second person feminine*, is corrected by some writers into the *first person*. The older Jewish commentators, including the Targum, arrived at the same result by supposing the Psalmist to be addressing his soul: *Thou, O my soul, hast said*, which is equivalent to *I have said*, or *I say*.] From God in heaven the Psalmist turns to the saints on earth, *they* (they, not those great in the world's esteem) *are the noble ones in whom is all my delight*. [The word אֲדִירִי is the construct: *nobles of*, perhaps we may supply *the earth*, from the first part of the verse.] These saints are the *nobles of the earth* for whose companionship he aspires, in that they are nearer God than their less saintly fellows. Their happiness he contrasts with the multitudinous sorrow of the apostates *who have gotten unto themselves another god* [קִוְּהִרְנִי the verb קִוְּהִר, lit. to obtain by paying the purchase money, hence to acquire]. I will not join them, he protests, in their *drink offerings of blood*, offerings brought perhaps with hands stained with the blood of the innocent, whom the apostates have slain. Nor will I *take their names upon my lips* (their names may be the names of the idolaters, or the names of the idols; cf. the prohibition in Exod. xxiii. 13: "Make no mention of the name of other gods"). The Psalmist had above spoken of the saints (קְדוֹשִׁים), those who have realised Israel's calling to be a *holy nation* and a *Kingdom of Priests* (Exod. xix. 6). This leads the poet to another sacerdotal metaphor: "I am thy portion and thine inheritance" said God to Aaron, whose tribe received no share in the distribution of the land of Israel (Numb. xviii. 20). So, here, the Psalmist declares: *The Lord is the portion of mine inheritance*, he is my *cup*—all sustenance that I need comes from him. So *the lines are fallen unto me in pleasant places*—the land was divided by lines and apportioned by lot—and the Psalmist's portion,

comradeship with the saints on earth and communion with God in heaven, is a *delightsome heritage* in his eyes. *I will bless the Lord who hath given me counsel*, who has inspired me to make this choice of him as my lot. God has put this ideal into my heart: *my reins admonish me*, the "reins" (= the kidneys) are the seat of emotion and affection, and are often regarded as involving the man's inner character (e.g. Jer. xi. 20). Silent meditation at night has confirmed him in his resolve: *I have set the Lord always before me*,—one of the noblest texts in the Hebrew Scriptures, fitly inscribed over the Ark in many synagogues. The corollary of this setting God always before him, the Psalmist finds in God's responsive nearness: *He is at my right hand*,—the position naturally assumed by a protector, *I shall not be moved*. Then, in three glorious verses the poet rounds off his description of the happy consequences of his fellowship with God. His heart, his glory (= his soul) are glad, and his flesh (= life) will dwell in safety—his entire being is secure. Even in the *grave*—rather *Sheol*, the abode of the dead—God will not abandon him, he will not suffer his loving one to see the pit, i.e. to be cast away in some cavern of Sheol. [Our P.B. prints the *keri*; the *kethib* is plural, קְרִיבֶיךָ thy loving ones: this would make the Psalm refer to the whole Israelite community.] So far from thus abandoning me, concludes the Psalmist, *Thou wilt make known unto me the path of life*, Thou wilt lead me on to thy presence where is fulness of joy for ever. Some have doubted whether these words refer to the immortality of the soul, but there can be no question but that the Psalmist, filled with a sense of close communion with God, conceives of his life with God as enduring for evermore. "The Psalmist's joy in God was in truth one of the pathways whereby men climbed up to the conception of immortality. And it was the purest of all the pathways—if I may use so mingled a metaphor. For a belief in immortality is not the mere postulate of God's righteousness; it is not the supposed necessary reward of human merit; but it is the result and the corollary of communion

with God. It is the conviction that the spirit which has found its source and home in God has also found a bond and a union which even death is powerless to sever." (Cf. C. G. Montefiore, *The Bible for Home Reading*, ii. p. 504.)

Page 319. The benediction, *Blessed be the Lord... who formed you in judgment*, is cited in the Tosephta (Berachoth vi. 9, cf. the baraita T. B. Ber. 58 b—the various versions differ verbally, see Pesikta Rabbathi xii. and Friedmann's notes at the beginning of that section).

Page 320. The declaration of belief in the Resurrection (אֱתָהּ נִבְּרֹר) is taken from the daily Amidah (see note above on P.B. p. 44). As the coffin is lowered into the grave, these words are said: *May he come to his place in peace.* This is a quotation from Exodus xviii. 23: "All this people shall go to their place in peace." Jethro's meaning was that if Moses followed his advice and appointed assistant judges, the people would not need to stand all day before Moses, but could quickly return home satisfied. The phrase is aptly transferred to man's eternal place, the Rabbis explaining several expressions in the passage (especially verse 20) as references to visiting the sick and burying the dead (see Mechilta and Targum on Exod. xviii. 20). Similar phrases are cited in the Talmud (Moed Katon 29 a).

The custom of plucking grass on leaving the burial ground is noted in the *Col-bo*. Similar ideas will be found in Vitry, p. 247. Two texts are cited: *And they of the city shall flourish like the grass of the earth* (Isaiah xxvi. 19) and *He remembereth that we are dust* (Psalm ciii. 14). Both are emblematic at once of the frailty of life, and the certain hope of the resurrection. (Cf. Maabar Jabbok, ii. 30.) The last text: *He will destroy death for ever* is taken from Isaiah xxv. 8.

The Burial Kaddish.

Page 321. This form of the Kaddish, like the simpler version, originally represented the "words of praise and

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consolation" which were spoken after a popular (Aggadic) discourse. It was at the close of such study that the comforting hopes of the Messianic age were invoked, just as nowadays many preachers round off their sermons with the words "And may the Redeemer come unto Zion." This amplified Kaddish may have been specially composed for this purpose when the ordinary Kaddish had passed from the lecture room to the synagogue (cf. D. Pool, *The Kaddish*, p. 80). Its reference to the rebuilding of the Temple shows that it cannot be older than the destruction by Titus (70 C.E.) and its citation in Sopherim xix., written in the seventh or eighth century, proves that it must be earlier than that date. "It is hardly earlier than the third or later than the seventh century" (op. cit.). This form of the Kaddish would easily be transferred to the burial rite because of its insistence on the resurrection, the approaching restoration of the Temple—two ideas very often connected on the basis of Isaiah lxvi. 13 "As one whom his mother comforteth, so will I comfort you; and in Jerusalem shall ye be comforted." The same combination of individual with communal hopes and experiences may be noted in the Marriage service.

Prayer in the House of Mourning.

Page 322. Such forms of prayer are found in great variety in Jewish devotional books. Psalms xvi. and xlix. are usually included, because of the obvious appropriateness of their contents. On Psalm xvi. see note above on P.B. p. 319.

The forty-ninth Psalm is, the poet tells us (verse 5), a *parable* (i.e. a didactic meditation) and a *dark saying* (i.e. the exposition of an enigmatic moral problem). The prosperity of the wicked was one of the great "enigmas of life" and was solved by the belief in immortality. In Ps. xvi. this hope is the natural outcome of man's communion with God on earth; that communion cannot be interrupted by death, but progresses in eternity towards

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perfect realisation : going ever from strength to strength. In Ps. xlix. the same conclusion is arrived at by another line of thought. The injustices of earth, the inequalities of human life, are corrected in a life hereafter ; what seems to mortal eyes permanent is evanescent, *man in his glory* (in the imposing pomp of his earthly magnificence) *abideth not*. This pomp (in the repetition of the refrain at the end of the Psalm) is folly, it likens man to the beasts that perish. *But God will redeem my soul from the grave*—from Sheol ; this is the hopeful message for those who, even though they have failed in attaining a righteous ideal, nevertheless take a serious view of life, and estimate values in their true proportions. Not what a man *has* but what he *is* counts. Yet all these thoughts are tempered by the belief in the immeasurable mercy and love of God. And so from the Psalmist's solemn warning we pass to the gracious hope which softens and transfigures it.

Page 323. Psalm xxxix. is termed by Ewald "indisputably the most beautiful of all the elegies in the Psalter." The restraint which the mourner puts upon himself : *I was dumb, I opened not my mouth, because thou didst it* : fits the Psalm (as indeed do its whole contents), for use in the house of mourning. (The Jeduthun of the title was one of the leaders of the Temple music. He is named several times in the Books of Chronicles, I. xvi. 41 etc.)

The prayer in our P.B. (pages 323-4) is a recent composition, but it is similar to older forms and enshrines the chief ideas which have become organic parts of the Jewish conception of life and death, the mercy of God tempering his justice, the hope of eternal bliss for all men in the near presence of God. The prayer ends (page 324) with the citation of Isaiah lxvi. 13, lx. 20 and xxv. 8 ; with the announcement of the Messianic hope in its most touchingly human expression, *He will destroy death for ever*.

That the assembly offers prayers for the soul of the dead accords with the Rabbinic view that such prayers

avail (Tanhuma, beginning of Ha-azinu, on Deut. xxi. 8), just as the prayers of the departed succour their descendants (Taanith 16 a). The generations were bound together in filial piety; death did not end or break this bond. The virtues of the fathers worked forwards to mitigate some of the faults of the children, and the virtues of the children worked backwards to remove some of the imperfections of the fathers. Moreover, to pray for the dead is a not unjustifiable corollary of the belief in God's boundless mercy. "Unless we are prepared to maintain that at his death the fate of man is fixed irretrievably and for ever; that therefore the sinner who rejected much of God's love during a brief lifetime has lost all of it eternally; prayer for the peace and salvation of the departed soul commends itself as one of the highest religious obligations" (S. Singer, *Lectures and Addresses*, p. 72).

While, however, praying for the dead is in no sense alien to Jewish traditional theology, it is not easy to assign the date when *forms* for such prayers were introduced. It is certain that they were known in the eleventh century—for they occur in the oldest martyrologies (cf. Salfeld, *Das Martyrologium des Nürnburger Memorbuches*, p. ix., and I. Levi, *La Commémoration des Âmes dans le Judaïsme*, in *Revue des Études Juives*, xxix. 44). Similar forms of *Yizkor* (so called from the opening word *May he remember* יִזְכֹּר) are also found in Vitry, pp. 345, 392, and in Rokeah, § 218 (cf. for this and other forms Zunz, *Zur Geschichte und Literatur*, p. 318; *Literaturgeschichte der synagogalen Poesie*, pp. 617 seq.). The offering up of the prayers was accompanied by almsgiving (cf. Pesikta xx.); for the association of word and deed is characteristic of the Jewish philosophy of life in all its aspects.

Service at the Setting of a Tombstone.

Page 325. The Mishnah (Moed-Kaṭon, i. 6) uses the phrase "dedicate" with regard to family sepulchres, but this (see Jerusalem Talmud ad loc.) only referred to the proper construction of the graves, in order to prepare

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them for their purpose. The service in our P.B. is one of several which have been arranged in recent times.

The first chapter of the Psalter—*Happy is the man that walketh not in the counsel of the wicked*—is a confident assertion that of the two ways a man may choose, righteousness is the path to life. Yet the selection of this Psalm for the purpose before us fits in with a common feature of the Jewish commemorative services. No man is righteous in life, yet there is an undercurrent of belief in the righteousness of the one whose death is the occasion of the service. It is well with the righteous, exclaims the Psalmist; it is well with our departed friend, exclaim those who repeat the Psalmist's words.

Psalms xv., xvi. and xc. appropriately follow. Besides these, we have a further passage which, while proclaiming man as evanescent as the flower of the field, yet affirms the everlasting love of God towards them that fear him. Again the implication is that the one, over whose remains a tombstone is being raised, belongs to the category of God-fearers. It is a humane and ennobling suggestion. For if no man is wholly righteous, still less is any man wholly wicked. In our best moments every one of us tries to live for the best, and though no one may say it of himself, each may say of all other men that they belong to the category of the innocent and upright, whose latter end is peace. This thought is the sublimest charity as well as the supremest optimism of which our nature is capable.

As for man, his days are as grass; this passage is composed of the texts: Ps. ciii. 15-17; Deut. xxxii. 29; Ps. xlix. 18; Ps. xxxvii. 37; Ps. xxxiv. 23; Ps. xxxvi. 8, 9; Isaiah lvii. 2.

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Pages 326-7. *Lord, what is man, that thou regard-est him?*—the passage so beginning consists of the texts: Ps. cxliv. 3, 4; Ps. xc. 12; Ps. xxxvii. 37; Ps. xlix. 16; Ps. lxxiii. 26; Eccles. xii. 7; Ps. xvii. 15.

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For the form *May God remember* (יִזְכֹּר) see note above on P.B. p. 323. On occasions varying in the different rites from every Sabbath to once a year on the Day of Atonement (Pesikta 174 b), it has for several centuries been customary to commemorate the dead in synagogues, especially by the promise to assist in charitable undertakings. (Cf. the references at the close of the note just referred to, and *Tur*, *Orah Hayyim*, ch. 621, § 6.) Such *in memoriam* services have become an important rite in many modern congregations (cf. *Jewish Encyclopedia*, viii. 463; vi. 283).

Prayers for Young Children.

Pages 328-9. The Talmud tells us (Succah 42 a) that among the first texts taught to children were Deut. xxxiii. 4 (*Moses commanded us the Law as an inheritance of the congregation of Jacob*) and the Shema (Deut. vi. 4). These form the nucleus of the prayers for young children which appear on the last pages of our Prayer Book. The rest consists of Scriptural verses and excerpts from other parts of the liturgy.

Many of the books which have been published in recent times for the use of Jewish school-children contain forms of prayer. In addition to these, and owing to the increased vogue of Children's Services, various compilations of prayers and hymns in Hebrew and the vernacular have been produced. Already in the year 1866, S. D. Luzzatto, in his Hebrew and Italian Prayer Book (*Formulario delle Orazioni*, Mantua), introduced for the use of children an abbreviated form (p. 324). One of the benedictions which he prints, runs:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנוּ יְהוּדִים וְקִדְּשָׁנוּ בְּמִצְוֹת

"Blessed art thou O Lord our God, King of the Universe, who hast made me a Jew and sanctified me with the commandments."

II. EXTRACTS FROM THE "BOOKS OF THE MACCABEES."

Introduction.

The historical accounts of the heroic exploits of Judas Maccabeus and his brethren are contained in the Apocrypha, a collection of various Jewish books which are not included in the Biblical canon, but which are of great value and importance. The word Apocrypha is Greek (pl. of ἀπόκρυφος, literally *hidden away*). Apart from the Rabbinic literature, it is to these Books of the Maccabees that we owe our first-hand knowledge of the incidents which led up to the institution of the festival of Hanuccah, and such passages as summarise the main course of events are here cited in abbreviated form.

The dates are given in these extracts by the *Seleucidæan era*, which began with the year 312-11 B.C.E. Thus the years referred to: the 143rd, the 145th, the 146th, and the 148th year, correspond approximately to the years 170, 168, 167 and 165 B.C.E.

The first Book of the Maccabees was originally composed in Hebrew or Aramaic, though now it is only preserved in Greek. The second Book was written in Greek. Both books were composed in the latter part of the second century B.C.E.

As to the title Maccabeus applied to Judas, the favourite derivation is reading מַכְבִּי from *Makkebeth* (מַכְבֶּת) *mallet* or *hammer*; the title being interpreted as due to his military prowess. Others (reading מַכְבִּי) render the *Extinguisher* (from כָּבֵה to be extinguished); others again see in the title the initials of the text (Exod. xv. 11) *Who is like unto thee, O Lord, amongst the mighty ones?* (מִי כָמוֹךָ בְּאַלִּים). For other derivations see J. E. viii. 239.

Antiochus Epiphanes and Jerusalem. (1 Macc. i.)

Antiochus after that he had smitten Egypt, returned in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude, and entered presumptuously into the sanctuary, and took the golden altar, and the candlestick of the light and all that pertained thereto,...and he made a great slaughter. And there came great mourning upon Israel, in every place where they were; and the rulers and elders groaned, the maidens and youths were made feeble, and the beauty of the women was changed....And the land was moved for its inhabitants, and the house of Jacob was clothed with shame.

And after two years the king sent a chief collector of tributes unto the cities of Judah, and he came unto Jerusalem with a vast array. And he spake words of peace unto them in treachery, and they gave him credence: and he fell upon the city suddenly, and smote it sore and destroyed much people out of Israel. And they shed innocent blood on every side of the sanctuary and defiled it. And the inhabitants fled and Jerusalem became a habitation of strangers, and her high estate was turned into mourning.

And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And all the nations agreed according to the word of the king....And on the fifteenth day of Cisleu, in the hundred and forty-fifth year, they built an abomination of desolation upon the altar, and in the cities of Judah on every side they erected idol altars. And at the doors of the houses and in the streets they burnt incense. And they rent in pieces the books of the Law which they found and set them on fire. And wheresoever with any was found a book of the covenant, or if any remained faithful to the Law, the king's sentence delivered him to death. And on the five and twentieth

day of the month they sacrificed upon the idol altar.... But many chose rather to die that they might not profane the holy covenant: and they died.

The Mother and her Seven Sons. (2 Macc. vii.)

And it came to pass that seven brethren also with their mother were at the king's command taken and shamefully handled with scourges and cords....

But one of them made himself the spokesman and said, What wouldest thou ask and learn of us? for we are ready to die rather than transgress the laws of our fathers. And the king fell into a rage, and commanded pans and caldrons to be heated: and when these forthwith were heated he commanded to cut out the tongue of him that had been their spokesman, and to scalp him, and to cut off his extremities, the rest of his brethren and his mother looking on. And when he was utterly maimed, the king commanded to bring him to the fire, being yet alive.

And when the first had died after this manner, they brought the second to the mocking;...he also underwent the next torture in succession, as the first had done. And when he was at the last gasp, he said, Thou, miscreant, dost dispatch us out of this present life, but the King of the world shall raise up us, who have died for his laws, unto an eternal renewal of life.

And after him was the third made a mocking-stock. And he quickly stretched forth his hands courageously, and nobly said, From heaven I possess these; and for his laws' sake I count them naught; and from him I hope to receive these back again: insomuch that the king himself and they that were with him were astonished at the young man's spirit, for that he nothing regarded the pains.

And when he too was dead they shamefully handled and tortured the fourth in like manner. And being come near unto death he said thus: It is good to die at the

hands of men and look for the hopes which are given by God, that we shall be raised up again by him.

And next after him they brought the fifth, and shamefully handled him. But he looked toward the king and said, Because thou hast authority among men, though thou art thyself corruptible, thou doest what thou wilt; yet think not that our race hath been forsaken of God.

And after him they brought the sixth. And when he was at the point to die he said, Be not vainly deceived, for we suffer these things for our own doings, as sinning against our own God: marvellous things are come to pass; but think not thou that thou shalt be unpunished, having assayed to fight against God.

But above all was the mother marvellous and worthy of honourable memory; for when she looked on seven sons perishing within the space of one day, she bare the sight with a good courage for the hopes that she had set on the Lord. And she exhorted each one of them in the language of their fathers, filled with a noble temper and stirring up her womanish thought with manly passion, saying unto them, It was not I that bestowed on you your spirit and your life, and it was not I that brought into order the first elements of each one of you. It was the Creator of the world, who fashioneth the generation of man and deviseth the first origin of all things; and he in mercy will give back to you again both your spirit and your life, as ye now condemn your own selves for his laws' sake. But Antiochus, thinking himself to be despised, yet overlooking her reproachful voice, whilst the youngest was yet alive did not only make his appeal to him by words, but also at the same time promised with oaths that he would enrich him and raise him to high estate, if he would turn from the customs of his fathers, and that he would take him for his Friend and intrust him with affairs. But when the young man would in no wise give heed, the king called unto him the mother, and exhorted her that she would counsel the lad to save himself. And when

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he had exhorted her with many words, she undertook to persuade her son. But bending toward him, laughing the cruel tyrant to scorn, she spake thus in the language of her fathers: My son, have pity upon me that bare thee, and gave thee suck three years, and nourished and brought thee up unto this age, and sustained thee. Fear not this butcher, but, proving thyself worthy of thy brethren, accept thy death, that in the mercy of God I may receive thee again with thy brethren.

But before she had yet ended speaking, the lad said, Whom wait ye for? I obey not the commandment of the king, but I hearken to the commandment of the law that was given to our fathers through Moses. But thou, that hast devised all manner of evil against the Hebrews, shalt in no wise escape the hands of God. For we are suffering because of our own sins; and if for rebuke and chastening our living Lord hath been angered a little while, yet shall he again be reconciled with his own servants. But thou, O unholy man and of all most vile, be not vainly lifted up in thy wild pride with uncertain hopes, raising thy hand against the heavenly children; for not yet hast thou escaped the judgment of the Almighty God that seeth all things. For these our brethren, having endured a short pain that bringeth everlasting life, have now died under God's covenant; but thou, through the judgment of God, shalt receive in just measure the penalties of thine arrogance. I, as my brethren, give up both body and soul for the laws of our fathers, calling upon God that he may speedily become gracious to our nation; and that thou amidst trials and plagues mayest confess that he alone is God; and that in me and my brethren may end the wrath of the Almighty, which hath been justly brought upon our whole race. But the king, falling into a rage, handled him worse than all the rest, being exasperated at his mocking. So he also died pure, putting his whole trust in the Lord.

And last of all after her sons the mother died.

The Revolt. (1 Macc. ii.-iii.)

In those days rose up Mattathias a priest from Jerusalem, and he dwelt at Modin....And the king's officers, that were enforcing the apostasy, came into the city of Modin to sacrifice. And there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. And Mattathias saw it, and his zeal was kindled, and he ran and slew him, and he killed the king's officer, and pulled down the altar. And Mattathias cried out in the city with a loud voice, saying, Whosoever is zealous for the Law, and maintaineth the covenant, let him come forth after me. And he and his sons fled into the mountains, and forsook all that they had in the city. Then many that sought after justice went down into the wilderness, to dwell there, they and their sons and their wives, because evils were multiplied upon them....

And Mattathias died in the hundred and forty-sixth year. And his son Judas, who was called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that clave unto his father, and they fought with gladness the battle of Israel. And he won for his people great glory, and put on a breastplate as a giant, and girt his warlike harness about him, and set battles in array, protecting the army with his sword. And he was like a lion in his deeds, salvation prospered in his hands, and his memory is blessed for ever.

And Seron, the commander of the host of Syria, heard say that Judas had gathered a band of faithful men, and with a mighty army he came near unto the going up of Beth-horon. Then Judas went forth to meet him with a small company. And Judas said: With heaven it is all one to save by many or by few: for victory standeth not in the multitude of a host, but strength is from heaven. They come unto us in insolence and lawlessness, to destroy us and our wives and our children, but we fight for our lives and our laws. Now he leapt suddenly

upon them, and Seron and his army were discomfited... and the fear of Judas and his brethren began to fall upon the peoples round about them.

But when Antiochus heard these things he was full of indignation: and he sent and gathered together all the forces of his realm, an exceeding strong army....And Ptolemy, and Nicanor, and Gorgias, and with them forty thousand footmen and seven thousand horse, came and pitched near unto Emmaus. And the merchants of the country took silver and fetters and came into the Syrian camp to take the children of Israel for slaves....And Judas and his brethren saw that evils were multiplied, and he said: Gird yourselves and be valiant men, for it is better to die in battle than to look upon the evils of our nation and the holy place. And Gorgias took five thousand men and a thousand chosen horse and marched by night, to fall upon the army of the Jews suddenly. But Judas heard thereof, and with three thousand men fell upon the [main] Syrian camp. And the Syrians were discomfited and fled....And Judas and his host returned from pursuing after them, and he said unto the people, Be not greedy of the spoils, inasmuch as there is yet a battle before us, for Gorgias and his men are nigh unto us in the mountain. While Judas was yet speaking, there appeared a part of Gorgias' men looking out from the mountain, and they saw that their host had been put to flight, and that the Jews were burning their camp; and they fled all of them...and Israel had a great deliverance that day.

In the next year Lysias gathered together threescore thousand chosen footmen and five thousand horse, and they came unto Idumea and encamped at Bethzur. And Judas met them with ten thousand men. Then they joined battle, and there fell of the army of Lysias about five thousand men. Now when Lysias saw that his array was put to flight, and the boldness that had come upon them that were with Judas, and how they were ready either to live or to die nobly, he removed to Antioch [the Syrian capital].

The Re-dedication. (1 Macc. iv.)

But Judas and his brethren said, Behold, our enemies are discomfited: let us go up to cleanse the holy place, and to dedicate it afresh. And all the army was gathered together, and they went up unto mount Zion. And they saw the sanctuary laid desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest or as on one of the mountains, and the priests' chambers pulled down; and they rent their clothes, and made great lamentation, and put ashes upon their heads, and fell on their faces to the ground, and blew with the solemn trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the citadel, until he should have cleansed the holy place.

And he chose blameless priests, such as had pleasure in the law: and they cleansed the holy place, and bare out the stones of defilement into an unclean place. And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it: and there came into their mind a good counsel, that they should pull it down, lest it should be a reproach to them, because the Syrians had defiled it: and they pulled down the altar, and laid up the stones in the mountain of the house in a convenient place, until there should come a prophet to give an answer concerning them. And they took whole stones according to the law, and built a new altar after the fashion of the former; and they built the holy place, and the inner parts of the house; and they hallowed the courts. And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick, and they gave light in the temple. And they set loaves upon the table, and spread out the veils, and finished all the works which they made.

And they rose up early in the morning, on the five and twentieth day of the ninth month, which is the month Cisleu, in the hundred and forty and eighth year (i.e. of the Seleucidæan era = the year 165-4 before the now current era), and offered sacrifice according to the law upon the new altar of burnt offerings which they had made. At what time and on what day the Syrians had profaned it, even on that day was it dedicated afresh, with songs and harps and lutes, and with cymbals. And all the people fell upon their faces, and worshipped, and gave praise unto heaven, which had given them good success. And they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. And they decked the forefront of the temple with crowns of gold and small shields, and dedicated afresh the gates and the priests' chambers, and made doors for them. And there was exceeding great gladness among the people, and the reproach of the Gentiles was turned away. And Judas and his brethren and the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their seasons from year to year for the space of eight days, from the five and twentieth day of the month Cisleu, with gladness and joy.

III. PRAYERS FOR VARIOUS OCCASIONS.

Introduction.

Some meditations and hymns, which occur in various forms of the Hebrew Prayer Book, are here included :

(a) The invocation : *At the Dawn I seek thee*, was written by Solomon Ibn Gabirol, who lived in Spain in the eleventh century. As is shown by the last words of this poem, it was intended immediately to precede that early passage in the morning prayer which begins *O my God, the soul which thou gavest me is pure* (P. B. p. 5). It will be noted that the initial letters of the poem form an acrostic on the author's name, Solomon (שלמה). The English version here printed is by Mrs R. N. Salaman.

(b) The meditation : *Lord! unto thee are ever manifest my inmost heart's desires*, was written by Jehudah Halevi, who was born in Toledo about 1085 and died in Palestine about the year 1140. This meditation, one of the sublimest of this poet's prayers, appears in several liturgies for various occasions, among them the Day of Atonement. Some prayer books include it for daily use. The phrase with which the poem opens and so effectively ends is taken from Psalm xxxviii. 10. The translation is by Mrs H. Lucas.

(c) The hymn : *For we are thy people*, is used in the Ashcenazic liturgy for the New Year and Day of Atonement, but its terms are applicable to other occasions. It is (as the notes on the translation indicate) built up from Scriptural phrases describing the relationship between God and Israel ; it is a more elaborate specimen of the same kind of composition as is exhibited in the

hymn *There is none like our God* (P. B. p. 167). The order of the lines and the details of the words differ considerably in the various editions. The one here adopted is that given in the *Service of the Synagogue* edited by H. M. Adler and the late Arthur Davis (London, Routledge). Some other material has been derived, with permission, from the same source.

(d) The spirited poem: *All the world shall come to serve thee*, belongs to the period before Kalir (Zunz, *Literaturgeschichte der synagogalen Poesie*, p. 21). Rapoport and Sachs (*Beiträge zur Sprach- und Alterthumsforschung*, p. 78) suggest that the hymn may be dated in the eighth century. Its reference to the overthrow of images is thought by them to point to the Byzantine campaign of the Iconoclasts, led by Leo the Isaurian (717—741). The hymn, however, may merely be a poetical version of the second part of the *Aleinu* prayer. The hymn is alphabetical, the acrostic appearing in the first radical letter of the first verb in each clause. (For this reason, in order to retain a *vav* line, the mss. read—after the analogy of Psalm cxxxix. 20—ויאמר for ויאמר in the *sixth* clause, and their spelling is also adopted in the Rödelheim Maḥzor. On the other hand there are two *sayin* lines in the version here printed, the first of these—ויבחו—is omitted in some texts.) The translation here given is by Mr I. Zangwill.

(e) The collection of texts beginning *Unto thee it was shown* is already referred to in the Prayer Book of Rashi (§ 308) as being said on the Rejoicing of the Law; in the same authority mention is also made of the alphabetical hymn beginning *God of Spirits*. The same form (with additions and variations) occurs in Vitry p. 456. See also note above on P. B. p. 143.

(f) The adoration, *Loved of My Soul*. On the authorship see p. cclix below. The translation is by Mrs R. N. Salaman.

שָׁחַר אֶבְקֶשְׁךָ • צוּרִי וּמִשְׁגְּבִי אֶעֱרֹךְ לִפְנֶיךָ שְׁחֲרִי
וְגַם-עֶרְבִי :

לִפְנֵי גְדֻלָּתְךָ אֶעֱמֹד וְאַבְהֵל • כִּי-עֵינֶיךָ תִּרְאֶה כָּל
מַחֲשָׁבוֹת לְבִי :

מִהֲזֶה אֲשֶׁר יוֹכַל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת • וּמִה־כָּחִי
רוּחִי בְּתוֹךְ קִרְבִּי :

הִנֵּה לְךָ תֵּיטֵב זְמַרְתָּ אָנוּשׁ • עַל-כֵּן אֹרְךָ בְּעוֹד
תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי :

At the dawn I seek thee,

Refuge, rock sublime ;

Set my prayer before thee in the morning,

And my prayer at eventime.

I before thy greatness

Stand and am afraid :

All my secret thoughts thine eye beholdeth

Deep within my bosom laid.

And withal what is it

Heart and tongue can do ?

What is this my strength, and what is even

This the spirit in me too ?

But indeed man's singing

May seem good to thee ;

So I praise thee, singing, while there dwelleth

Yet the breath of God in me.

יִגְדֹּד כָּל־תַּאֲוֹתַי • וְאִם לֹא אֶעֱלֶנָּה עַל־שִׁפְתַי :
רְצוֹנְךָ אִשְׁאֵלָה רָגַע • וְאֶגּוּעַ • וּמִי יִתֵּן וְתֵבֵא שְׁאֵלָתִי :
וְאֶפְקִיד אֶת־שֹׁאֵר רוּחִי בְיָדְךָ • וְיִשְׁנֶנִּי וְעֲרִבְה־לִּי
שְׁנָתִי : בְּרַחֲקֵי מִמֶּךָ מוֹתִי בַחַי • וְאִם אֲדַבֵּק בְּךָ
חַיִּי בַּמוֹתִי :

אֲבָל לֹא אֲדַעַה בְּמָה אֶקְדֵּם • וּמִה־תִּהְיֶה עֲבוֹדָתִי
וְדָתִי : דְּרָכֶיךָ יִי לְמַדְּנִי • וְשׁוּב מִמַּאֲסֵר סִכְלוֹת
שְׁבוּתִי : וְהוֹרֵנִי בְּעוֹד יִשְׁבִּי יִכָּלֵת לְהִתְעַנּוֹת • וְאַל־
תִּבְזֶה עֲנוּתִי • בְּמָרָם יוֹם אֲהִי עָלֶי לְמִשָּׂא • וַיּוֹם
יִכְבֵּד קִצְתִּי עַל־קִצְתִּי • וְאֶפְנֶעַ בְּעַר פְּרָחִי • וַיֹּאכֵל
עֲצָמִי עֵשׂ • וְנִלְאוּ מִשְׁאֵתִי • וְאֶפֶעַ אֶל־מְקוֹם נִסְעוֹ
אֲבוֹתִי • וּבְמִקּוֹם תַּחֲנוּתָם תַּחֲנוּתִי :

כִּגְר תּוֹשֵׁב אֲנִי עַל־גֵּב אֲדָמָה • וְאוֹלָם כִּי בְּבִטְנָה
נִחַלְתִּי : נְעוּרֵי עַד־הַלּוֹם עָשׂוּ לְנַפְשָׁם • וּמָתִי גַם־אֲנִי
אֶעֱשֶׂה לְנַפְשִׁי ? וְהַעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי מִנְּעֻנִי לְבִקֵּשׁ
אֲחֵרִיתִי :

וְאִיכָּה אֶעֱבֹד יוֹצְרִי • בְּעוֹדִי אֲסִיר יוֹצְרִי • וְעֹבֵד
תַּאֲוֹתִי ? וְאִיכָּה מַעֲלָה רָמָה אֲבַקֵּשׁ • וּמִחֵר תִּהְיֶה
רָמָה אֲחֻתִּי ? וְאִיךָ יִיטֵב בְּיוֹם טוֹבָה לְבָבִי • וְלֹא

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אֲדַע הַיֵּיטב מִחֶרְתִּי ? וְהַיָּמִים וְהַלֵּילוֹת עֲרֵבִים לְבָלוֹת
אֶת-שְׁאִרֵי עַד-בָּלוֹתִי . וְלָרוּחַ יִזְרוֹן מִחֲצִיתִי . וְלַעֲפָר
יִשְׁבִּיב מִחֲצִיתִי :

וְמָה אֶמַר . וְיִצְרִי יְרַדְּפֵנִי בְּאוֹיֵב מִנְּעוּרֵי עַד-
בָּלוֹתִי . וְמָה-לִּי בְּזֶמֶן אִם-לֹא רְצוֹנְךָ . וְאִם אֵינְךָ
מִנְתִּי . מִה-מִּנְתִּי ? אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם
וְצִדְקַתְךָ לְבִדְדָה הִיא כְּסוּתִי :

וְעוֹד מָה אֶאֱרִיךְ לָשׁוֹן וְאֶשְׂאֵל ? יי נִגְדֶּךָ כָּל-
תַּאוּתִּי

Lord! unto thee are ever manifest
My inmost heart's desires, though unexpress'd
In spoken words. Thy mercy I implore
Even for a moment—then to die were bless'd.

O! if I might but win that grace divine,
Into thy hand, O Lord, I would resign
My spirit then, and lay me down in peace
To my repose, and sweetest sleep were mine.

Afar from thee in midst of life I die,
And life in death I find, when thou art nigh.
Alas! I know not how to seek thy face,
Nor how to serve and worship thee, most High.

O lead me in thy path, and turn again
My heart's captivity, and break in twain
The yoke of folly: teach me to afflict
My soul, the while I yet life's strength retain.

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Despise not thou my lowly penitence :
Ere comes the day, when deadened every sense,
My limbs too feeble grown to bear my weight,
A burden to myself, I journey hence;

When to the all-consuming moth a prey,
My wasted form sinks slowly to decay,
And I shall seek the place my fathers sought,
And find my rest there where at rest are they.

I am on earth a sojourner, a guest,
And my inheritance is in her breast,
My youth has sought as yet its own desires,
When will my soul's true welfare be my quest?

The world is too much with me, and its din
Prevents my search eternal peace to win.
How can I serve my Maker when my heart
Is passion's captive, is a slave to sin?

But should I strive to scale ambition's height,
Who with the worm may sleep ere fall of night?
Or can I joy in happiness to-day
Who know not what may chance by morning's light?

My days and nights will soon, with restless speed,
Consume life's remnant yet to me decreed :
Then half my body shall the winds disperse,
Half will return to dust, as dust indeed.

What more can I allege? From youth to age
Passion pursues me still at every stage.
If thou art not my portion, what is mine?
Lacking thy favour, what my heritage?

Bare of good deeds, scorched by temptation's fire,
Yet to thy mercy dares my hope aspire :
But wherefore speech prolong, since unto thee,
O Lord, is manifest my heart's desire?

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כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ • אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ :
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ • אָנוּ קְהִלָּתְךָ וְאַתָּה חֲלֻקְנוּ :
 אָנוּ נְחֻלַּתְךָ וְאַתָּה גִּזְרֵנוּ • אָנוּ צֹאנְךָ וְאַתָּה רֹעֵנוּ :
 אָנוּ כְרֻמָּךָ וְאַתָּה נוֹמְרָנוּ • אָנוּ פַּעֲלֹתְךָ וְאַתָּה יוֹצְרֵנוּ :
 אָנוּ רַעֲיִתְךָ וְאַתָּה דוֹרְנוּ • אָנוּ סִגְלֹתְךָ וְאַתָּה קְרֻבֵנוּ :
 אָנוּ עַמְּךָ וְאַתָּה מַלְכֵנוּ • אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירֵנוּ :

We are thy people¹, and thou art our God²; we are thy children³, and thou art our father⁴.

We are thy servants⁵, and thou art our master⁶; we are thy congregation⁷, and thou art our portion⁸.

We are thine inheritance⁹, and thou art our lot¹⁰; we are thy flock¹¹, and thou art our shepherd¹².

We are thy vineyard¹³, and thou art our guardian¹⁴; we are thy work, and thou art our maker¹⁵.

We are thy beloved, and thou art our friend¹⁶; we are thy chosen¹⁷, thou art our nearest¹⁸.

We are thy subjects, thou art our King; we are thine acknowledged people, thou art our acknowledged Lord¹⁹.

¹ Exod. xxxiii. 12.

² Exod. xx. 2.

³ Deut. xiv. 1.

⁴ Jeremiah xxxi. 9.

⁵ Leviticus xxv. 55.

⁶ Mal. i. 6;

Ps. cxxiii. 2.

⁷ 1 Chr. xxviii. 8.

⁸ Zech. ii. 16.

⁹ Deut. ix. 29.

¹⁰ Cf. Ps. xvi. 5, 6.

¹¹ Ezek. xxxiv. 31,

Ps. c. 3.

¹² Ps. xxiii. 1, lxxx. 2.

¹³ Isaiah v. 7.

¹⁴ Ps. cxxi. 4.

¹⁵ Is. xlv. 9, 11.

¹⁶ From several passages in the Song of Songs—according to the allegorical interpretation of the book.

¹⁷ Exod. xix. 5.

¹⁸ Deut. iv. 7.

¹⁹ Cf. Deut. xxvi. 17, 18.

וַיֵּאָתִיּוּ כָל לְעַבְדֶּךָ • וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ • וַיְגִידוּ
בְּאֵיִם צְדָקָךָ • וַיְדַרְשׁוּךָ עַמִּים לֹא יָדְעוּךָ • וַיְהַלְלוּךָ
כָּל אֲפִסֵּי אֶרֶץ • וַיֹּאמְרוּ תָמִיד יִגְדֵּל יי: • וַיִּזְבְּחוּ לָךְ
אֶת זִבְחֵיהֶם • וַיִּזְנְחוּ אֶת עֲצִיבֵיהֶם • וַיַּחֲפְרוּ עִם
פְּסִילֵיהֶם: • וַיִּטּוּ שִׁכְם אַחֲד לְעַבְדֶּךָ • וַיִּירָאוּךָ עִם
שָׁמֶשׁ מִבִּקְשֵׁי פָנֶיךָ • וַיִּפְּרוּ כַּח מַלְכוּתֶךָ • וַיִּלְמְדוּ
תוֹעִים בִּינָה: • וַיִּמְלְדוּ אֶת גְּבוּרָתֶךָ • וַיִּנְשְׂאוּךָ מִתַּנְשֵׂא
לְכָל לְרֹאשׁ • וַיִּסְלְדוּ בְּחִילָה פָנֶיךָ • וַיַּעֲטְרוּךָ נֹזֶר
תְּפֹאֶרֶת: • וַיַּפְּצוּךָ הָרִים רָגָה • וַיִּצְהָלוּ אֵיִם בְּמַלְכֶּךָ •
וַיִּקְבְּלוּ עַל מַלְכוּתֶךָ עֲלֵיהֶם • וַיְרוֹמְמוּךָ בְּקָהֶל עָם:
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ • וַיִּתְּנוּ לָךְ כֶּתֶר מְלוּכָה:

All the world shall come to serve thee
And bless thy glorious Name,
And thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew thee not before,
And the ends of earth shall praise thee,
And tell thy greatness o'er.
They shall build for thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to thee alone.
They shall worship thee at sunrise,
And feel thy Kingdom's might,
And impart their understanding
To those astray in night.

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They shall testify thy greatness,
 And of thy power speak,
 And extol thee, shrined, uplifted,
 Beyond man's highest peak.
 And with reverential homage,
 Of love and wonder born,
 With the ruler's crown of beauty
 Thy head they shall adorn.

With the coming of thy Kingdom
 The hills shall break into song,
 And the islands laugh exultant
 That they to God belong.
 And all their congregations
 So loud thy praise shall sing,
 That the uttermost peoples, hearing,
 Shall hail thee crownèd King.

The main Scriptural references or reminiscences are : line 1, Isaiah xli. 1-5 ; line 4, the *islands* Isaiah xlii. 12 and often, referring in the first instance to the islands and coast towns of the Mediterranean and thence more generally to remote habitable lands ; line 6, Isaiah lv. 5 ; line 9, Malachi i. 11 ; line 12 (in Heb. שִׁבְחֶם נֶחָדָר Zephaniah iii. 9 ; line 13, Ps. lxxii. 5 ; line 15, Isaiah xxix. 24 (the translation follows the reading וַיִּלְמְדוּ as in the Rödelheim Mahzor) ; l. 17, Ps. cvi. 2 ; line 20, 1 Chr. xxix. 11 ; line 21, Job vi. 10 ; lines 24-25, Isaiah xxviii. 5 ; line 26, Isaiah xlv. 23 and often ; line 31, Isaiah lxvi. 19.

אֶתָּה הָרָאָתָ לְדַעַת כִּי יי הוּא הָאֱלֹהִים אֵין עוֹד
מִלְבְּדוֹ: לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ כִּי לְעוֹלָם
חֲסִדוֹ: אֵין כָּמוֹךְ בָּאֱלֹהִים אֲדָנִי וְאֵין כָּמַעֲשִׂיךְ:
יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח יי כָּמַעֲשָׂיו: יְהִי שֵׁם
יי מְבָרָךְ מִעַתָּה וְעַד עוֹלָם: יְהִי יי אֱלֹהֵינוּ עֲפָנוּ
כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ אֵל יַעֲזֹבֵנוּ וְאֵל יִשְׁעֵנוּ:
וְאָמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן
הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ לְהַשְׁתַּבֵּחַ בְּתִהְלֹתֶךָ:
יי מֶלֶךְ יי מֶלֶךְ יי יִמְלֹךְ לְעוֹלָם וָעֶד:
יי עֲזֹר לְעַמּוֹ יִתֵּן יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:
וַיְהִי נָא אֲמָרֵנוּ לְרָצוֹן לִפְנֵי אֲדוֹן כָּל:

Unto thee it was shown, that thou mightest know that
the Lord he is God, there is none else beside him¹.
(O give thanks) to him who alone doeth great marvels,
for his loving-kindness endureth for ever².
There is none like unto thee among the gods, O Lord;
and there are no works like unto thine³.
Let the glory of the Lord endure for ever; let the Lord
rejoice in his works⁴.
Let the name of the Lord be blessed from this time forth
and for evermore⁵.

¹ Deut. iv. 35.

² Ps. cxxxvi. 4.

³ Ps. lxxxvi. 8.

⁴ Ps. civ. 31.

⁵ Ps. cxiii. 2.

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The Lord our God be with us, as he was with our fathers :
let him not leave us nor forsake us¹.

And say ye, Save us, O God of our salvation, to give thanks
unto thy holy name, and to triumph in thy praise².

The Lord reigneth, the Lord hath reigned, the Lord
shall reign for ever and ever³.

The Lord will give strength unto his people, the Lord
will bless his people with peace⁴.

And may our words, we pray, be acceptable before the
Lord of all⁵.

¹ 1 Kings viii. 57.

² 1 Chr. xvi. 35.

³ See note P.B. p. 111.

⁴ Ps. xxix. 11.

⁵ Adapted from Ps. xix. 15.

וַיְהִי בְּנִסְעֵה הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וַיִּפְצוּ אֲבִיךָ
וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ : קוּמָה יְיָ לְמַנוּחַתְךָ אֶתָּה
וְאֶרֶץ עֲזֻךְ : בְּהִנֵּךְ יִלְבָּשׁוּ צֶדֶק וְחִסְדֶּיךָ יִרְגְּנוּ :
בְּעֶבֶר דֹּר עֲבָדְךָ אֵל תֵּשֵׁב פָּנֶי מְשִׁיחֶךָ : וַאֲמַר
בַּיּוֹם הַזֶּה הֲוָה הִנֵּה אֱלֹהֵינוּ זֶה קוּיֵנוּ לוֹ וַיִּשְׁיַעֲנוּ זֶה
יְיָ קוּיֵנוּ לוֹ נִגִּילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ : מַלְכוּתְךָ
מַלְכוּת כָּל עֲלָמִים וּמִמְּשִׁלֶּתְךָ בְּכָל דֹּר וָדֹר .

Prayers for Various Occasions. cclv

And it came to pass when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee¹.

Arise, O Lord, unto thy resting place, thou and the ark of thy strength².

Let thy priests be clothed with righteousness, and let thy loving ones exult³.

For the sake of David thy servant, turn not away the face of thine anointed⁴.

And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation⁵.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations⁶.

כִּי מִצִּיּוֹן יֵצֵא תוֹרָה וְדָבָר יי מִירוּשָׁלַם :

אֲב הָרַחֲמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן תִּבְנֶנָּה חוֹמוֹת

יְרוּשָׁלַם : כִּי בָךְ לָבָד בְּמַחֲנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא

אֲדוֹן עוֹלָמִים :

For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem⁷.

Father of mercies, do good in thy favour unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds⁸.

¹ Numbers x. 35.

² Ps. cxxxii. 8.

³ *ib.* 9.

⁴ Ps. cxxxii. 10.

⁵ Isaiah xxv. 9.

⁶ Ps. cxlv. 13.

⁷ Isaiah ii. 3.

⁸ See note on P.B. page 143.

אָנא יי הוֹשִׁיעָה נָא י אָנא יי הַצְלִיחָה נָא :

אָנא יי עֲנֵנוּ בְיוֹם קִרְאָנוּ :

אֱלֹהֵי הַרוּחוֹת הוֹשִׁיעָה נָא : בּוֹחֵן לְבָבוֹת הַצְלִיחָה נָא :

גּוֹאֵל חֹזֶק עֲנֵנוּ בְיוֹם קִרְאָנוּ :

דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא : הַדּוֹר בְּלִבּוֹשׁוֹ הַצְלִיחָה נָא :

נָתִיק וְחָסִיד עֲנֵנוּ בְיוֹם קִרְאָנוּ :

נֶדֶךְ וַיֵּשֶׁר הוֹשִׁיעָה נָא : חוֹמֵל דָּלִים הַצְלִיחָה נָא :

כּוֹב וּמַטִּיב עֲנֵנוּ בְיוֹם קִרְאָנוּ :

יּוֹדֵעַ מַחְשְׁבוֹת הוֹשִׁיעָה נָא : כֹּפֵיר וְנֹאֵר הַצְלִיחָה נָא :

לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קִרְאָנוּ :

מִלֶּךְ עוֹלָמִים הוֹשִׁיעָה נָא : נֹאֵר וְאֲדִיר הַצְלִיחָה נָא :

סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קִרְאָנוּ :

עוֹזֵר דָּלִים הוֹשִׁיעָה נָא : פּוֹרֵה וּמַצִּיל הַצְלִיחָה נָא :

צוֹר עוֹלָמִים עֲנֵנוּ בְיוֹם קִרְאָנוּ :

קְדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא : רַחוּם וְחֲנוּן הַצְלִיחָה נָא :

שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְיוֹם קִרְאָנוּ :

תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָא : תִּקְיָה לְעַד הַצְלִיחָה נָא :

תָּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְיוֹם קִרְאָנוּ :

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Save, O Lord! O Lord, send prosperity¹.
Answer us, O Lord, on the day when we call²!
God of spirits³, save! Prover of hearts⁴, send prosperity!
Mighty Redeemer⁵, answer us in the day when we call!
Speaker of Righteousness⁶, save! Apparelled in glory⁷,
send prosperity! Firm and Merciful⁸, answer us
on the day when we call!
Pure and Upright⁹, save! Pitier of the poor¹⁰, send
prosperity! Good and Beneficent¹¹, answer us on
the day when we call!
Knower of thoughts¹², save! Strong and Radiant¹³, send
prosperity! Clad in Righteousness¹⁴, answer us on
the day when we call!
King of Worlds¹⁵, save! Resplendent, Majestic¹⁶, send
prosperity! Upholder of the falling¹⁷, answer us on
the day when we call!
Helper of the needy¹⁸, save! Redeemer and Deliverer¹⁹,
send prosperity! Rock everlasting²⁰, answer us on
the day when we call!
Holy and Revered²¹, save! Merciful and Gracious²²,
send prosperity! Keeper of the Covenant²³, answer
us on the day when we call!
Sustainer of the single-hearted²⁴, save! Omnipotent for
ever²⁵, send prosperity! Perfect in thy doings²⁶,
answer us on the day when we call!

¹ Ps. cxviii. 25.

² Adapted from Ps. xx. 10.

³ Num. xvi. 22; in closer accord with the text, this hymn in Mahzor Vitry, p. 457, begins אֱלֹהֵי הַרוּחֹת.

⁴ Adap. from Ps. vii. 10, etc.

⁵ Adap. from Prov. xxiii. 11, Jeremiah l. 34; comp. use of phrase in Amidah. P.B. p. 47.

⁶ Adap. from Is. xlv. 19.

⁷ Is. lxiii. 1.

⁸ The word נְתִיךְ is not Biblical, but it is found in the Hebrew text of Eccles. xxxvi. 25. It signifies enduring, faithful.

⁹ Job viii. 6; Prov. xxi. 8.

¹⁰ Adap. from several texts.

¹¹ Ps. cxix. 68. See T. B. Berachoth, 46 b. Compare use in P.B. p. 283 and p. 292.

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¹² Adap. from Ps. xciv. 11.

¹³ Job xxxvi. 5 and Ps. lxxvi. 5.

¹⁴ Adap. from Ps. civ. 1, Is. lix. 17.

¹⁵ Adap. from Ps. cxlv. 13.

¹⁶ Adap. from Ps. lxxvi. 5.

¹⁷ Adap. from Ps. cxlv. 14; comp. use in Amidah, P.B. p. 45.

¹⁸ Adap. from Is. xxv. 4.

¹⁹ Ps. xxxiv. 23 and xxxv. 10.

²⁰ Is. xxvi. 4.

²¹ Ps. cxi. 9.

²² Exod. xxxiv. 6.

²³ Deut. vii. 9.

²⁴ Adap. from Ps. xli. 13.

²⁵ The word תִּקְיָה (powerful) is Biblical (Eccles. vi. 10), but it is more common in Aramaic.

²⁶ Adap. from Ps. xviii. 31, Deut. xxxii. 4.

יְדִיד נֶפֶשׁ אֲב הַרְחֵמְנוּ, מִשׁוּד עֲבָדָךְ אֶל רְצוֹנְךָ,
 רְוִינָּ עֲבָדָךְ בְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מֹל הַדְּרָךְ,
 יַעֲרֹב לוֹ יְדִידוֹתֶיךָ מִנוֹפֶת צוּף וְכָל מַעַם:
 הַדּוֹר נָא הַזֶּה וְזוֹ הָעוֹלָם, נֶפֶשׁ חֹלֶת אֲהַבְתָּךְ,
 אֲנֵא אֵל נָא רַפָּא נָא לָהּ, בְּהִרְאוֹת לָהּ נוֹעַם וְיוֹד,
 אֲזוֹ תִתְחַזֵּק וְתִתְרַפָּא, וְהִיְתָה לָהּ שְׂמִיחַת עוֹלָם:
 וְתִיק יִהְיֶה נָא רַחֲמֶיךָ, וְחֹסֶה נָא עַל בֶּן אֲהוּבָךְ,
 כִּי זֶה בְּמָה נִכְסוּף נִכְסַּפְתִּי לְרִאוֹת בְּתַפְאֶרֶת עֲזָךְ,
 אֲנֵא אֵלִי חֲמַדַּת לִבִּי, חֹסֶה נָא וְאֵל תִּתְעַלֵּם:
 הַגָּלָה נָא וּפְרוֹם חֲבִיבִי עָלַי אֶת סִפְתִּי שְׁלוֹמָךְ,
 תֹּאִיר אֶרֶץ מִבְּבוֹדָךְ, נְגִילָה וְנִשְׂמָחָה בָּךְ,
 מִהֵר אֲהוּב כִּי בָּא מוֹעֵד, וְחֲנֻנוּ בִימֵי עוֹלָם:

The author is unknown. The initials of the Hebrew verses form the acrostic יהוה. Landshuth (*Amude ha-Abodah* p. 73) suggests that there were originally *five* verses and that the author was יהודה (Jehudah Halevi). But the style is unlike that poet's, and contents as well as acrostic point to a mystical author. The technique is inferior, and the acrostic dissimilar, to those of Najara, to whom the poem has been also attributed. Cf. N. Davis (Mrs R. N. Salaman) *Songs of Exile* p. 60.

Loved of my soul! Father of grace!

Lead on Thy servant to Thy favouring sight;
He, fleetly as the hart, shall speed his pace

To bow him low before thy glorious might.
Sweet is Thy love to him beyond compare,
Sweeter than honey, fairer than things fair.

Splendour of worlds! honoured, adored!

My soul is sick with pining love of Thee;
My God! I pray Thee, heal her: be implored;
And o'er her let Thy holy sweetness be
A soothing strength to stay her yearning sore;
And joy shall be for her for evermore.

Source of all good! pity Thou me!

And be Thou moved for thy belovèd son,
For lo, how oft my soul hath longed to see
The beauty of Thy strength, Thou Mighty One!
Ah, Thou my God, my heart's desire, I pray
Grant me Thy mercy; turn Thee not away.

Be Thou revealed, Dearest of mine!

And spread o'er me Thy canopy of peace;
Soon with Thy glory all the earth shall shine;
And we shall know a joy that shall not cease.
Hasten, Belovèd, for the time is nigh,
And have compassion as in days gone by.

IV. TABLE HYMNS.

Introduction.

The Jewish Table Song was a bridge between the sacred and the secular. It was at once a hymn and a glee. Musical and vocal accompaniments to meals were common in ancient, as they are not unusual in modern, times. The Rabbinic sources record specific instances of the singing of Psalms and Acrostics at table (Midrash Rabba, Ruth vi., T. J. Hagigah ii. § 1). Philo, too, in his account of the Jewish Therapeutae, lovingly insists on their habit of singing table hymns. The Mishnah refers to the practice of holding religious conversations at table (Aboth iii. 4, P. B. p. 191). In the mediæval Jewish consciousness, moreover, the separation between secular and sacred was scarcely admitted. The inter-penetration of ordinary life with divine thoughts was nowhere more manifest than in the conception of the table as an altar (Menaḥoth 97 a). Geniality and reverence, warmth and earnestness, are combined into a harmony in the Table Songs which began to abound in the tenth century. Several are included in the Maḥzor Vitry (§§ 158, 194, 203). These songs or *zemiroth* were chiefly written for the Sabbath and festivals. The ideas associated with the Sabbath (see above, notes on the Inauguration of the Sabbath) give a mystical touch to some of these Zemiroth. An excellent collection of these, with metrical German renderings and notes, will be found in L. Hirschfeld's *Die häuslichen Sabbathgesänge*.

Here, a few of the most popular of these hymns are included :

(a) The hymn *Rock from whose store we have eaten* is of unknown authorship. It is based on the paragraphs of the Grace after Meals, and the refrain is made up from the first phrase of the Grace and the verse (2 Kings iv. 44) which comes towards the close of the Grace in the Sephardic version. As Baer (p. 205) points out there is no reference to the Sabbath in this hymn, which is, he adds, appropriate for any occasion. The translation is by Mrs R. N. Salaman (some phrases and the metre being taken from a rendering by Mr I. Zangwill).

(b) The Aramaic hymn *God of the World* was composed by Israel Najara (the initial letters of the verses from the name Israel). He lived in Palestine in the second part of the sixteenth century.

(c) Abraham Ibn Ezra was the author of the poem *If we the Sabbath keep with faithful hearts*. Ibn Ezra (twelfth century), a writer in several branches of literature, enriched the liturgy with many hymns. The author's name is given in acrostic simply as Abraham, but all authorities agree in assigning it to Ibn Ezra (cf. Vitry, p. 178).

(d) This poem, *This day is for Israel light and rejoicing*, is remarkable for the lyric pathos of its second verse. It introduces the idea of the *over-soul*, which resides in man during the Sabbath (T. B. Beṣa 16, Taanith 27)—the Sabbath quietude and delight raise the soul as it were to a higher spiritual sphere. The author of the poem is named in the acrostic "Isaac," and Zunz includes this author among the writers of the thirteenth century (*Literaturgeschichte* 555). Hirschfeld attributes the hymn to Isaac Luria (sixteenth century). He detects the name Luria in the fourth verse. He also suggests the reading חֲזַק for חֲזַשׁ at the beginning of the fifth verse, thus completing the acrostic signature to יִצְחָק לִוְרִיא חוּק. The translation is by Mrs R. N. Salaman.

צֹר מְשָׁלוֹ אֲבָלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

הֵן אֶת־עוֹלָמוֹ • רוֹעֵנוּ אֲבִינוּ • אֲבָלָנוּ אֶת־לַחְמוֹ •
וַיִּינוּ שְׁתִּינוּ • עַל־פֶּן נֹדָה לְשִׁמוּ • וְנִהְלָלוּ בְּפִינוּ •
אֲמַרְנוּ וְעָנִינוּ אֵין־קֹדֶשׁ כִּי :

צֹר מְשָׁלוֹ אֲבָלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

בְּשִׁיר וְקוֹל תּוֹדָה • נִבְרַךְ אֱלֹהֵינוּ • עַל אֶרֶץ חֲמֻדָּה •
שֶׁהִנְחִיל לְאֲבוֹתֵינוּ • מִזֶּן וְצִידָה • הַשְׁבִּיעַ לְנַפְשֵׁנוּ •
חֲסִדוֹ גָּבַר עָלֵינוּ • וְאַמֶּת יי :

צֹר מְשָׁלוֹ אֲבָלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

רַחֵם בְּחַסְדֶּךָ • עַל עַמֶּךָ צוּרְנוּ • עַל צִיּוֹן מִשְׁכַּן •
כְּבוֹדֶךָ • זְבוּל בֵּית תְּפִאֲרוֹתֵינוּ • בְּרִדְדוֹר עֲבֹדֶךָ • יְבֹא •
וַיִּגְאֲלֵנוּ • רוּחַ אֲפִינוּ • מִשִּׁיחַ יי :

צֹר מְשָׁלוֹ אֲבָלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

יִבְנֶה הַמְּקֹדֶשׁ • עִיר צִיּוֹן תְּמִלָּא • וְשֵׁם נָשִׁיר שִׁיר

חֲדָשׁ • וּבְרִנָּה נִעְלָה • הִרְחֵמָן הַנִּקְדָּשׁ • יִתְבָּרֵךְ
 וַיִּתְעַלָּה • עַל כּוֹס יַיִן מְלֵא • כְּבִרְכַּת יי' :
 צוּר מְשָׁלוֹ אֶכְלֵנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַענוּ וְהוֹתֵרנוּ •
 כְּדָבָר יי' :

*Rock from whose store we have eaten—
 Bless him, my faithful companions.
 Eaten have we and left over—
 This was the word of the Lord.*

Feeding his world like a shepherd—
 Father whose bread we have eaten,
 Father whose wine we have drunken.
 Now to his name we are singing,
 Praising him loud with our voices,
 Saying and singing for ever :
 Holy is none like the Lord.

Rock from whose store we have eaten, etc.

Singing with sound of thanksgiving,
 Bless we our God for the good land
 Given of old to our fathers ;
 Bless we him now who has given
 Food for our hunger of spirit ;
 Strong over us is his mercy,
 Mighty the truth of the Lord.

Rock from whose store we have eaten, etc.

Mercy, O Rock, for thy people !
 Pity the place of thy glory,
 Zion, the house of our beauty.
 Soon shall he come to redeem us—
 Offspring of David, thy servant,
 He that is breath of our spirit—
 Send thine anointed, O Lord !

Rock from whose store we have eaten, etc.

O that the Temple were builded,
 Filled again Zion our city—
 There a new song shall we sing him,
 Merciful, holy and blessed,—
 Bless we him now and for ever,
 Over the full brimming wine-cup,
 Blest as we are of the Lord.

*Rock from whose store we have eaten,
 Bless him, my faithful companions—
 Eaten have we and left over—
 This was the word of the Lord.*

The main scriptural references are: Refrain, see introduction; *my faithful companions*, cf. 2 Sam. xx. 19. *There is none holy as the Lord*, 1 Sam. ii. 2. *The good land* (Heb. הַמְּדִינָה, some read הַמְּדִינָה טוֹבָה) Jeremiah iii. 19 etc. *Strong over us is his mercy*, Ps. cxvii. 2. *Zion the house of our beauty*, Isaiah lxiii. 15. *Offspring of David, thy servant*, a Messianic reference, cf. Jer. xxxiii. 15. *The breath of our spirit etc.* (lit. *the breath of our nostrils*) Lamentations iv. 20. *Filled again Zion*, i.e. either repopulated or filled with righteousness, Isaiah xxxiii. 5. *Over the full brimming wine-cup* refers to the cup of wine (called *cup of blessing*) taken after the grace (Pesahim 103 a).

יְה רַבּוֹן עָלֵם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלִךְ
 מַלְכָּיָא : עוֹבֵד גְּבוּרַתְךָ וְתַמְהָיָא • שְׁפִיר קִדְמָךְ
 לְהַחְיָה :

יְה רַבּוֹן עָלֵם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלִךְ
 מַלְכָּיָא :

שְׁבַחֲחִין אֲמִדַּר צַפְרָא וְרַמְשָׁא • לָךְ אֱלֹהָא קִדְיִשָׁא דִּי
 בְרָא כָל־נַפְשָׁא • עִירִין קִדְיִשִׁין וּבְנֵי אֲנָשָׁא • חַיּוֹת
 בְּרָא וְעוֹפֵי שָׁמַיָא :

יְה רַבּוֹן עָלֵם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלִךְ
 מַלְכָּיָא :

רַבְרַבִּין עוֹבְדִיךָ וְתַקִּיפִין • מְכַד רַמְיָא זְקַף כְּפִיפִין •
 לוֹ יְחֵא גְבַר שְׁנִין אֶלְפִין • לָא יַעַל גְּבוּרַתְךָ בְּחַשְׁבָּנָיָא :
 יְה רַבּוֹן עָלֵם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלִךְ
 מַלְכָּיָא :

אֱלֹהָא דִּי לֵה יָקָר וּרְבוּתָא • אֶפְרָק יִתְעַנְךָ מָפָם
 אַרְיוּתָא • וְאַפֵּק יִתְעַמְךָ מְגוּא גְלוּתָא • עַמְךָ דִּי
 בְּחֶרֶת מַכְלֵאֲמָיָא :

יְה רַבּוֹן עָלֵם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלִךְ
 מַלְכָּיָא :

לְמִקְדָּשְׁךָ תֹּבַב וּלְקִדְשׁ קִדְשֵׁינוּ • אֲתֵר דִּי בֵּה יַחְדָּנוּ
 רוּחִין וְנַפְשֵׁינוּ • וְיִזְמְרוּן שִׁירֵינוּ וְרַחֲשֵׁינוּ • בִּירוּשָׁלַם
 קִרְתָּא דִּי-שְׁפָרִיא :

יְהִי רַבּוֹן עָלֵם וְעֹלָמֵיָא • אֲנִתָּה הוּא מַלְכָּא מְלִךְ
 מַלְכֵּיָא :

God of the World, eternity's sole Lord!

King over kings, be now thy Name adored!

Blessed are we to whom thou dost accord

This gladsome time thy wondrous ways to scan!

God of the World, etc.

Early and late to thee our praises ring,

Giver of life to every living thing!

Beasts of the field, and birds that heavenward wing,

Angelic hosts and all the sons of man!

God of the World, etc.

Though we on earth a thousand years should dwell,

Too brief the space, thy marvels forth to tell!

Pride thou didst lower, all the weak who fell

Thy hand raised up e'er since the world began!

God of the World, etc.

Thine is the power, thine the glory be!

When lions rage, O deign thy flock to free!

Thine exiled sons O take once more to thee,

Choose them again as in thine ancient plan!

God of the World, etc.

Turn to thy city, Zion's sacred shrine!

On yon fair mount again let beauty shine!

There, happy throngs their voices shall combine,

There, present joy all former ill shall ban!

God of the World, eternity's sole Lord!

King over kings, be now thy Name adored!

The Scriptural terms in this hymn are chiefly taken from the Book of Daniel.

כִּי אֲשַׁמְרָה שִׁבְתָּ אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

אֲסוּר מִצֵּא חֶפֶץ מַעֲשׂוֹת דְּרָכִים • גַּם מִלְדָּבָר בּוֹ
דְּבָרֵי צָרִים • דְּבָרֵי סְחוּרָה אַף דְּבָרֵי מְלָכִים •
אֶהְיֶה בְּתוֹרַת אֵל וּתְחַכְמֵנִי :

כִּי אֲשַׁמְרָה שִׁבְתָּ אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

בּוֹ אֲמַצֶּא תְּמִיד נֶפֶשׁ לְנַפְשִׁי • הִנֵּה לְדוֹר רִאשׁוֹן
נָתַן קְדוֹשִׁי מוֹפֵת • בָּתַת לָהֶם מִשְׁנֶה בְּשֵׁשִׁי • כָּכָה
בְּכָל-שָׁנָה יַכְפִּיל מִזֻּנִּי :

כִּי אֲשַׁמְרָה שִׁבְתָּ אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

רָשָׁם בְּדַת הָאֵל חוֹק אֶל-סִגְנוֹ • בּוֹ לַעְרוֹךְ לָהֶם
פָּנִים לִפְנֵי • גַּם בּוֹ לְהַתְעִנּוֹת עַל פִּי נְבוֹנִי, אֲסוּר •
לְבַד מִיּוֹם בְּפוּר עֲוֹנִי :

כִּי אֲשַׁמְרָה שִׁבְתָּ אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

הוא יום מְכַבֵּד הוא יום תַּעֲנוּגִים • לֶחֶם וַיֵּין טוֹב
 בָּשָׂר וְדָגִים • מִתְאַבְּלִים בּוֹ הֵם אַחֲרֵי נְסוּגִים • כִּי
 יוֹם שְׂמֵחוֹת הוּא וַיִּשְׂמְחֵנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי אֹת הִיא לְעוֹלָמִי
 עַד בִּינוּ וּבִינִי :

מִיָּחַל מְלֹאכָה בּוֹ סוּפוֹ לְהַכְרִית • עַל פֶּן אֲכַכֶּם בּוֹ
 לְבִי כְּבָרִית • אֶתְפַּלֵּל אֶל-אֵל עֲרֵבִית וְשֹׁהֲרִית
 מוֹסֵף וְגַם מְנַחָה הוּא יַעֲנֵנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי אֹת הִיא לְעוֹלָמִי
 עַד בִּינוּ וּבִינִי :

*If we the Sabbath keep with faithful heart,
 The Lord will Israel keep with love divine;
 Of his good grace and our true loyalty
 O let this day for ever prove the sign!*

The daily round its restless turmoil ends,
 Our ears are closed to wordly battle-cries;
 From toil set free, the hour we dedicate
 To ponder on the Law that maketh wise.

If we the Sabbath keep etc.

Then wondrous memories refresh our soul,
 Of manna, on our sires conferred of yore;
 For us, as for our fathers, Heaven provides
 A double portion for the Sabbath store.

If we the Sabbath keep etc.

The shew-bread every week the Priests arrayed
Anew upon the Table, 'twas God's word;
So we nor grieve nor fast on Sabbath days,
But feast around the Table of the Lord.

If we the Sabbath keep etc.

O honoured day, that sets our heart aglow!
O day of joy, ordained to make us glad!
With bread and wine we greet thee and good cheer,
A traitor he, whose Sabbath heart is sad!

If we the Sabbath keep etc.

At eve and morn and noon our prayers ascend,
A loving answer God on us bestows;
Our heart with Sabbath balsam let us lave,
And find a solace for all earthly woes!

*If we the Sabbath keep with faithful heart,
The Lord will Israel keep with love divine;
Of his good grace and our true loyalty
O let this day for ever prove the sign!*

The Sabbath as a *sign* between God and Israel is taken from Exod. xxxi. 13, 17. For some of the ideas in the hymn see T. B. Sabbath 113 *b*, 150 *b*, Shulhan Aruch, O. Hlayyim § 307. For the allusion to the manna see Exod. xvi. 5.

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבַּת מְנוּחָה :
 צוֹיֵת פְּקוּדִים בְּמַעֲמַד סִינִי • שַׁבַּת וּמוֹעֲדִים לְשִׁמּוֹר
 בְּכָל-שָׁנִי • לַעֲרוֹךְ לִפְנֵי מִשְׁאֵת וְאוֹרוֹתָה • שַׁבַּת
 מְנוּחָה :

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבַּת מְנוּחָה :
 חֲמִדַּת הַלְבָבוֹת לְאִמָּה שְׁבוּרָה • לְנַפְשׁוֹת נִכְאָבוֹת
 נִשְׁמָה יִתְרָה • לְנַפְשׁ מִצְרָה יִסִּיר אֲנָחָה • שַׁבַּת
 מְנוּחָה :

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבַּת מְנוּחָה :
 קִדְשֵׁת בְּרִכַּת אוֹתוֹ מִכָּל-יָמִים • בְּשִׁשֶּׁת כִּלִּית מְלֶאכֶת
 עוֹלָמִים • בּוֹ מִצְאוּ עֲגוּמִים הַשֶּׁקֶט וּבִטָּחָה • שַׁבַּת
 מְנוּחָה :

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבַּת מְנוּחָה :
 לְאִסּוּר מְלֶאכֶת צוֹיֵתנוּ נוֹרָא • אֶזְכָּה הוֹד מְלוֹכָה
 אִם שַׁבַּת אֲשַׁמּוּרָה • אֶקְרִיב שִׁי לַמוֹרָא • מְנוּחָה
 מְרַקָּחָה • שַׁבַּת מְנוּחָה :

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבַּת מְנוּחָה :

חֲדָשׁ מִקִּדְשֵׁנוּ • זִכְרָה נִהְרַבְתָּ • טוֹבָךְ מוֹשִׁיעֵנוּ תִּנָּה
 לַנַּעֲצָבִת • בַּשַּׁבָּת יוֹשַׁבְתָּ בְּזִמְרִיר וּשְׂבָחָה • שַׁבָּת
 מְנוּחָה :

יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבָּת מְנוּחָה :

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Thou badest us standing assembled at Sinai
 That all the years through we should keep thy
 behest—

To set out a table full-laden, to honour
 The Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Treasure of heart for the broken people,
 Gift of new soul for the souls distressed,
 Soother of sighs for the prisoned spirit—
 The Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

When the work of the worlds in their wonder was
 finished,

Thou madest this day to be holy and blest,
 And those heavy-laden found safety and stillness,
 A Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

If I keep Thy command I inherit a kingdom,
 If I treasure the Sabbath I bring Thee the best—
 The noblest of offerings, the sweetest of incense—
 A Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Restore us our shrine—O remember our ruin

And save now and comfort the sorely opprest
Now sitting at Sabbath, all singing and praising
The Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

For the Talmudic references see Introduction. Among the Scriptural references are Esther viii. 16, Psalm lxxvi. 12, cxix. 4, Genesis ii. 2, xliii. 34, Exod. xx. 10, Jeremiah xl. 5, xlviii. 41.